# The Congregational Quarterly

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Rev. W. Robinson, M.A., B.Sc., Principal of the Theological College of the Churches of Christ, Birmingham.

Rev. Roland Allen, Anglican, author of *Voluntary Clergy*; *Missionary Methods: St. Paul's or Ours?*; *The Spontaneous Expansion of the Church*; *etc.*

Mrs. Edith Anne Robertson, wife of Prof. J. A. Robertson, Aberdeen; author of volumes of poems, and of *The Life of Francis Xavier* (1917), of whom she is now writing a life for the S.C.M. in the "Great Missionary Biographies" series.

Rev. J. S. Whale, M.A., Congregational Minister, Bowdon; Professor-Elect, Mansfield College, Oxford.

Rev. W. Morton Barwell, M.A., Congregational Minister, St. Albans.

Rev. Norman Sykes, M.A., D.Phil., Anglican; Lecturer in History, King's College, London; author of *Edmund Gibson, etc.*

Rev. Frank H. Ballard, M.A., Congregational Minister, Bristol; author of *In the Form of a Servant.*

Miss Mary Bradford Whiting, author of *Danté, The Man and the Poet*; *The Plough of Shame*; *etc.*

Mr. A. J. Whitmarsh, B.Sc., Birmingham.

Rev. Harold Thomas, M.A., Congregational Minister, Sheffield, who has taken the lead in the "Scheme of Christian Education" printed within.

Rev. A. W. Austin, Congregational Minister, Camberley.

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# The Congregational Quarterly

## EDITORIAL.

We wonder if organized religion is alive to the opportunity, the challenge, or the menace—for we have heard it called all three—presented by broadcasting. Occasionally we hear grumbles that congregations are suffering from the competition of broadcast services—these sound very much like the complaints of Third Division Soccer teams about the broadcasts of First Division matches—but is there any sign that the executive committees of the denominations, separately or together, have examined the question and the outlook with any care?

In the British Isles the matter is complicated by the fact that the Government controls broadcasting. The English people get in the way of religious services what the B.B.C. (duly advised, no doubt) chooses to give them: and these services, like the general programmes, are sometimes good and sometimes bad. But are the churches satisfied with a system that makes the State the purveyor of religion? And can nothing be done, if not within the present system, then by breaking down the monopoly, to seize the abundant opportunities the wireless presents?

We see no reason why there should not be established forthwith a religious broadcasting station. From it on Sundays there would be broadcast services (with great variety in the form of worship), addresses, and answers to questions on the lines Dr. Parkes Cadman has made so familiar and so valuable in the United States. During the week there would be morning and evening prayers, and lectures by experts presenting the Christian apologetic to-day, with ample opportunity here, too, for replies to correspondence. There would also be statements on industrial problems such as the *Cambridge House Bulletins* provide, and reasoned comment thereon; accounts of the past and present achievements of the Gospel at home and abroad, and a survey of the problems that face the Church: and, perhaps most important of all, preparation classes for all departments of Sunday Schools (these again conducted by experts, who would be prepared to answer both over the wireless and by letter, questions submitted to them about the work of religious education).

Is it not time that the churches shook themselves free from their lethargy, and woke up to the new day in which they live? All over the country religious people have been woefully slow to see that since the war we live in a new world—generally speaking, when a new township has been built the brewer has got his "pub." and his club open long before the churches have turned in their sleep. People

have been allowed to drift away from city churches by the thousand without securing that they remain attached to the old church, either by their presence—and with the present speed of transit the fact that one lives three miles away is no reason for ceasing connexion with a church—or by their support, or alternatively that they associate themselves with the new.

Everybody else realizes that wireless is altering every aspect of life—recreative, educational, social. Will the churches realize it only when it is too late, and all they can chronicle is another missed opportunity? £10,000 capital expenditure and £5,000 a year expended on a religious broadcasting station now could produce marvellous results, even if one measured only the increased efficiency in Sunday School teaching and left all else out of account. And in a decade the Biblical narrowness that is still one of the worst hindrances to the progress of the Gospel could be largely removed.

* * *

THIS means, of course, that churches would have to make arrangements for receiving broadcasts. It is an amazing feature of religious life, and another illustration of ecclesiastical conservatism, that so few churches have as yet made any experiments at all in this direction. Every church that is doing its Master's work well has connected with it poor people who cannot afford even a wireless licence and a crystal set, and they, especially if they are elderly and live in crowded and squalid surroundings, would greatly appreciate a place where they could " listen in " in warmth and comfort. If the churches furnish billiards for youths and badminton for girls, why not a wireless room for lonely folks? This could be done at once, without waiting to see if the proposals outlined above are adopted. If it is beyond the capacity of the churches to provide homes where old people can spend their declining years in peace—and it is a disgrace to the Free Churches that so little has been done in this way—surely there are few churches unable to fit up a room where such people can keep in touch with the wider world and listen to the Prince of Wales or the Prime Minister, Dame Clara Butt or Sir Harry Lauder, or, if they feel inclined, laugh with John 'Enry.

If Sunday School Teachers' Training Classes by wireless ever become a reality, it will be well to have a special room for receiving, in which teachers could discuss the talk with their leader when 7 CC was switched off.

* * *

LORD HALDANE'S reference to the part that Chequers has recently played in political life is not without significance, though we notice that it has been denied that the use of Chequers by Prime Ministers has in any way hindered the efficient conduct of public affairs. We rarely think of the changes that have come over public life owing to

the acceleration in the means of communication and of travel. The telegram, the telephone, and the motor worked a revolution in the methods of doing public business, and the wireless and the aeroplane are now playing their part.

Recently we heard one who had been on the inside of English politics for half a century speak of the day—not so long ago—when many political developments took place on Saturdays and Sundays in West End drawing-rooms. Definite instances were adduced of M.P.'s who had gained the ear and the favour of Prime Ministers at such gatherings, and thus got a start on the way to political fame and fortune, and, *vice versa,* of other worthy men who, their business and religious interests taking them to distant parts of the country for the week-end, were never seen in politico-social circles and thus never received the rewards their talents merited. Statesmen as well as Churchmen do well to watch the trend of events and notice how material changes affect the conditions in which they live and work. When the country is controlled by men who spend their week-ends neither in society drawing-rooms nor in Nonconformist Sunday Schools, but in nursing their constituencies and catching up the arrears of their Trade Union work, Mayfair will perhaps believe then that " it moves."

* * *

THE Consultative Committee appointed by the Board of Education to consider " Books in Elementary Schools " has now issued a Report under that title (Stationery Office, 1s. 3d.). It makes interesting reading for all concerned with the work of education. Progress has been made in recent years in training children how to handle books and to use libraries for themselves, and we are glad to see that this development is commended. It is also recommended that children be allowed to take books home, and that when they leave school the books of reference they have used—Bibles, atlases, anthologies, dictionaries, *etc.*—should be given to them. That is an excellent suggestion which we trust will be adopted.

The bare mention of Bibles in this section, however, is by no means just to the careful consideration of the use of Bibles in another part of the Report, where the inadequacy of the cheap small-type copies of the whole Authorized Version is recognized, and the following considerations urged :—

> " We think that one or more well-printed copies of the Bible in large and attractive type and form should be included in each school library. Moreover, every Elementary School child, who can read sufficiently well, should be provided with a copy of one or more portions of the Bible, suitable for study, in a similar type and form. . . . In addition to such separate texts of portions of the Scriptures, there is room for a good anthology of the finest passages of the Bible suitable for school use and produced at a reasonable cost."

There are other words of the Committee which deserve the attention of all whose business it is to teach the Bible and English literature:—

> "It is beyond dispute that for an English child the Bible provides the best possible introduction to the noblest traditions of the English tongue. Much of our literature bears indelible witness to its powerful formative influence, and it is indeed not too much to say that a great deal of our speech in current and even colloquial use can hardly be fully understood without some acquaintance with Biblical language and content. We have been assured by several witnesses that recent generations of school children show less and less acquaintance with what may be called the traditional and illustrative commonplaces of the English language. *The Pilgrim's Progress*, we are told, is so little read that children nowadays cannot follow familiar references to *Doubting Castle* or *Vanity Fair*. Further, even such Biblical phrases as *a mess of pottage, Job's comforters,* and *a barren fig tree* are said to have no significance to children. The disappearance of these rich commonplaces of traditional English speech must not only weaken the child's and subsequently the adult's power to understand the great classics of our language, but must also entail a progressive impoverishment of imagination and feeling which probably goes far beyond mere language."

* * *

Soon the youngest electorate that has ever exercised the franchise in this country is going to vote. Thousands of young people who have *not* passed through the horrors of war, but who have been pampered and spoilt by parents and press and pulpit for a decade are going to vote, and maybe, to decide the destinies of the nation. Is there any sign that the new electorate is facing its responsibilities in a serious way? Is there any of that zeal for education and for the progress of the individual and of society which marked the working men who gathered themselves into Mutual Improvement Societies and Mechanics' Institutes in the second half of the last century? Have the young women between 21 and 30, with many times the advantages of such men, anything like the same knowledge of political problems, or the same desire to acquire knowledge. And it was such men that John Ruskin told that their voices "were not worth a rat's squeak, either in Parliament or out of it" until they had some ideas to utter with them. The political ignorance of the mass of the electorate to-day, we venture to say, despite two generations of free elementary education, is greater than at any election since 1885: it is the rarest thing nowadays to find a group of young people debating the problems of current politics.

We are not unmindful that there are many causes for this—in the days of two Parties and clear-cut issues it was comparatively easy to generate enthusiasm—but it is a matter for grave concern that youth, to whom we look for idealism and progress, seems in the day of its opportunity to be so utterly heedless and unconcerned.

* * *

Our reference to the attitude of the Boy Scouts' Association to the League of Nations Union has brought us a courteous communication from the Secretary. While not dealing directly with the reports that Boy Scouts have been definitely forbidden to attend League of Nations Union meetings, he informs us that in 1921 it was ruled that the League of Nations Union was " of a political nature if not a party political organization, and that therefore Boy Scouts as such could not be members of or attend the meetings arranged by the League of Nations Union." We are glad that this letter goes on to say that an interview had been arranged with the Secretary of the League of Nations Union to see if closer co-operation is possible. We hope that this interview has resulted, or will result, in steps being taken which will make sure that an international organization like the Boy Scouts will give its full support to all causes that make for international peace and good-will.

* * *

Periodically the charge is made that ministers of religion are lazy. And no doubt some of them are. A recent re-reading of Wesley's journal makes us wonder if not ministers merely, but most men of our time, are not degenerates. Rising at four each morning, travelling on horse-back many miles on most days, preaching every day, and sometimes many times a day, writing 233 books (not counting new editions) in the course of his life, never taking a holiday, Wesley's was a truly marvellous career. " I now rested a week at Bristol," he writes, " preaching only morning and evening." Many a minister who preaches twice on a Sunday must play golf on Monday to recover, while if he preaches three times he is absolutely exhausted!

But this applies to others besides ministers. Mr. Augustine Birrell, in writing of Wesley, said some years ago:—

> " I do not know whether I am likely to have among my readers anyone who has ever contested an English or Scottish county in a Parliamentary election since household suffrage. If I have, that tired soul will know how severe is the strain of its three weeks, and how impossible it seems at the end of the first week that you should be able to keep it going for another fortnight, and how when the last night arrived you felt that had the strife been accidentally prolonged another seven days you must have perished by the wayside. Well, John Wesley contested the three Kingdoms in the cause of Christ during a campaign which lasted fifty years."

It makes one wonder whether the comforts of civilization and the ease of travel have not produced an inferior breed.

* * *

Canon Peter Green's *Parochial Missions To-day* (Longmans, 3s. 6d. and 2s. 6d.) presents many features of interest, and some of challenge, to all exponents of Christianity. Its point of view is Anglican, but it discusses a problem of importance to all Christians. The churches,

reacting from the crude theology, and the cruder methods, of revivalism, have not yet discovered the right way of presenting the Christian message to the " outsider " and of pressing the need for definite decision for Christ and Christian service. How far can old-time methods be followed? There is the question Canon Green's little book answers. It is clear that we need the zeal and earnestness of the old days without all that was offensive connected with them. Is it not requisite that Christians should recover that concern for the spiritual welfare of others which used to be common? It need not express itself either in bad manners or in those illegitimate probings of a soul's secrets which were so naturally resented. Canon Green's wide experience of pastoral work and of " missions " invests his study with special authority, and it is surprising how much of the old " technique " he feels can be retained. He goes into all manner of details and gives specimens of literature to be used. Especially does he insist on the need of adequate preparation by prayer and by work, and he makes a vigorous answer to the frequent statement, "Well, I don't know that any new members were drawn in, but our own people have been very much refreshed," by remarking: " On such occasions I always want to reply, 'Then the Mission has been a double failure. New members ought to have been drawn in; and your own people ought not to have been refreshed, they should have been exhausted'."

Churches in different parts of the country are using all kinds of " missions " to-day. We should be glad to have accounts of any of them which have proved specially successful.

* * *

People outside Congregationalism, and sometimes people within it, are apt to talk as if Congregationalism were a denomination or a sect. It is important that Congregationalists themselves should always take care to use language that does not encourage an interpretation of this kind. Congregationalism is far more than any Congregational Union. It stands for the idea that where there is a group of people believing in Christ, gathered together for worship, fellowship, and service, there is the Church. Such a group may be found not merely in churches ordinarily called Congregational, but in any Church. The little groups of Christians won from the world by the preaching of the missionary evangelist are Congregational churches in the true apostolic succession. We wish this notion could be kept in the foreground at all times by all who bear the Congregational name: only thus can we expect others to realize that Congregationalism has a conception of the Church that can never die. The Congregational Union, of course, may die (despite the fact that it publishes this journal!); if once all Christians accepted this conception of the Church it could gladly die. But if the Union becomes a great and mighty

organization—no matter how efficient; using its huge funds—no matter how sympathetically, to control instead of to serve the churches, and talking as though its List A and List B were according to the pattern seen in the Mount, and its Moderators of the *esse* of the Church, it will have gained the world and lost its own soul. But Congregationalism will still exist.

* * *

Unless someone makes a clear statement, Congregational historians of the future are in for many a headache. Week by week we receive communications which assume that we have some connexion with the *Christian World* under its new management: week by week questions are asked which may one day cease to be amusing and become embarrassing. Ambiguity arises from two causes:

(1) On the Editorial Board of the *Christian World* are the Rev. A. G. Sleep and Dr. S. M. Berry, the Secretary of the Congregational Union. The former is associated with ourselves as Editor of *The Congregational Church Monthly*; the latter is the Secretary of the Congregational Union, which publishes *The Congregational Quarterly*. Between the three journals themselves there is no direct connexion: each of the three persons has some connexion with two of them.

(2) The Editor of the *Christian World* (Mr. Arthur Porritt), a member of our Editorial Board (the Rev. Arthur Pringle), and ourselves all have the same initials. From time to time we get undeserved credit for articles and reviews with which we have had nothing to do. It may be well to say, therefore, that while at times we may use a pen-name, we never employ initials which we have the honour to share with others.

We take this opportunity of saying that the *Christian World* is, in a day when the outlook for religious journalism is none too rosy, making a valiant fight, and we wish it well. The new sponsors of the paper might study with advantage *The New Outlook*, the weekly organ of the United Church of Canada, which, while it has some extremely weak features, can in some respects teach something to all our English religious weeklies.

* * *

Recent discussions in the South African Parliament and the publication of the Report of the East African Commission, over which Sir E. Hilton Young has presided, have both brought native affairs to public notice, and it is likely that there will be much discussion of the colour question in forthcoming months. Next quarter we hope to print an article by the Rev. A. M. Chirgwin about the work of Dr. John Philip, the L.M.S. missionary who championed the cause of the Hottentots and secured the passage of Ordinance No. 50, the "Charter of the Hottentots," exactly a hundred years ago.

# REPORT OF THE WORK OF THE HALLEY STEWART TRUST, 1928.

THE third Halley Stewart Lecture was delivered by Professor Gilbert Murray in October and November on the subject, " The Ordeal of This Generation : The War, The League, and The Future." The Lecture has been published in a volume uniform with those of Sir Oliver Lodge and Bishop Gore. Arrangements have been made with Mr. R. H. Tawney to deliver the 1929 Lecture on " Equality and Privilege."

During the year the rights of the English translation of Troeltsch's *Die Soziallehren der christlichen Kirchen und Gruppen* have been purchased and a translator engaged.

The sum of £450 has been granted to the Central Library for Students for the purchase of books.

To serve the cause of International Peace the sum of £1,500 has been granted to Viscount Cecil for the League of Nations Union Disarmament Campaign, to be expended before the General Election. A grant has also been made to the World Alliance for the Promotion of International Friendship through the Churches.

Various institutions and experiments for Social Service have been supported. £1,600 has been granted to the Mansfield House University Settlement for the institution of courses of Social Service study in East London for ministers of religion and other students. The sum of £2,500 has been granted to establish the Christian Social Council to co-ordinate the work and witness of the Christian Churches on social questions. Grants have also been made to the Social Service work of the Congregational and the Baptist Unions, to the Industrial Christian Fellowship (Anglican), and also to the Social Institute at Geneva (British Section of the " Life and Work " Bureau); to the Student Christian Movement and the Y.W.C.A. for special purposes, and to Kingsley Hall, Bow. The International Industrial Alliance and the *Cambridge House Bulletins* have also received donations, and assistance has been given to the Tyneside Social Council towards the cost of publication of Mr. H. A. Mess's Survey, *Industrial Tyneside.*

The Trust has also supported medical research and efforts to prevent and combat disease by the following grants :—To the Asthma Research Council, £100, and £600 a year to endow research at Guy's Hospital and at the Great Ormond Street Hospital for Sick Children for four years; for Cancer Research at the Middlesex Hospital, £250 a year for four years; for Tuberculosis Research, Brompton Hospital, £700 a year for five years; and to the Hampstead Institute of Social Welfare and Preventive Hygiene an offer has been made to contribute £1,000 on condition that the fund the Institute is raising is completed by June 30th.

The total amount expended during the year was over £7,000.

# THE CHRISTIAN CONCEPTION OF GOD AND ITS MEANING FOR LIFE.

TAKING for granted that God exists, we propose to enquire what are the fundamental conceptions of God which Christianity holds. What does the Christian religion teach about God? What has it to say about His nature and His character? How does it differ from other religions, *e.g.*, Hinduism and Judaism, in its ideas about God? What are the sources of these ideas and what their validity? What difference do they make to our view of life and to our conduct?

We cannot enter upon any full discussion of the historical development of the doctrine of God—to examine how ideas of God, of His nature and character, were growing during the Apostolic age, and how, later, they have been clothed in language suited to different ages. But it is important to remember that in the history of Christianity such development has taken place. Moreover, we must accept the fact that all thinking to-day is very much coloured by the idea of development. Therefore when we speak of the Christian doctrine of God, we are not dealing with absolute dogma. The Christian view of God is the result of a long process of development. Though it contains elements due to revelation, there has been tremendous change, from age to age, in the form of the language in which this revelation has been clothed. To-day we are not so much concerned to discuss dogma logically; we are more concerned to discuss it historically, for every religious truth is historically conditioned. All dogma, in the strict sense of the term, is the result of the effort of the human mind to express deep and abiding truths in language intelligible to itself. The terminology of dogma is always that of a particular age and may easily become obsolete. There is a doctrine of God, *e.g.*, in the early chapters of *Acts*—very loosely expressed, it is true, but none the less implied. And there is a doctrine of God in the Fourth Gospel—not at all loosely expressed, but stated quite definitely and dogmatically. The language of the one is not that of the other, nor is it probable that the later statement would have been at all intelligible to the primitive Christians of the Jerusalem Church. The real truth of dogma consists in its power to express truth, and does not rest at all on its form of language, which may or may not be a very temporary dress in which the truth clothes itself.

All this can be said with special force when dealing with the doctrine of God; for in seeking to clothe our ideas of God in human language, we are bound to admit that our power of expression is never adequate. Not only does language fail, but thought and imagination too. After all, the best wisdom is to confess that we know Him not in

the fullest sense. We must remember again and again that the language in which we seek to express our beliefs and emotions about God will always be partial and symbolic. Have theologians in the past been sufficiently reverent when dealing with this subject? It needs to be approached humbly and reverently—perhaps on our knees —for God is always greater than our highest thoughts about Him. We can never know Him in the fullest and most complete sense of the word " know "; and even what we do know of Him can often be expressed much more perfectly in the language of art, music, drama, dramatic action (worship), or poetry, than in the cold, formal, logical language of dogma. Dogma is really working hypothesis to be tested by experience, rather than binding truth.

Now the Christian idea of God contains in the main three elements :—

1. *The Jewish Idea of God.* Christianity arose on Jewish soil, and, in spite of all that has recently been said to the contrary, its ideas about God are greatly coloured by Jewish thought, as we find it in both the Old Testament and the Apocalyptic Literature. The Jews looked to God as a moral Person, who was *active in history*. He did things. He was not passive, as He is more or less conceived to be in Hinduism. This idea of God as a moral Person underlies all that Christians have taught about God.

2. *Greek Influence.* Greek thought began to influence Christianity at a very early period. We can see its influence in the letters of Paul, in *Hebrews*, and in the Johannine writings, especially the Fourth Gospel. The Greeks insisted on the intellectual rather than the moral side of God's nature, and the whole tendency of Greek thought is to stress His *absoluteness*.

3. *The Revelation in and by Jesus.* The third element is the attempt to read the Greek and Jewish elements together in terms of the revelation given in Jesus Christ. The moral personal God of the Hebrews and the Absolute of the Greek thinkers come to be identified with *the God and Father of our Lord and Saviour Jesus Christ.* With Paul this becomes the normal way of speaking about God. He is no longer Yahweh, but " the God and Father of our Lord and Saviour Jesus Christ." And this makes a world of difference between Jewish and Greek ideas on the one hand and Christian ideas on the other, though the Church has not always realized it.

In reviewing the history of Christian theology we may say that the doctrine of God has never been thoroughly Christian. As a special doctrine it emerged out of the Jewish and Greek doctrines, and inevitably took over much from them that was opposed to its own character. It has far more affinity with Jewish than with Greek thought, but there are elements in the Jewish idea as well as in the

Greek which are fundamentally opposed to the Christian idea. All along our thought about God has been either too Jewish or too Greek. Hence the demand to-day for the Christianizing of our theology. We need to bring our ideas about God to the touchstone of Christ's teaching about His Father. Unfortunately, it is no exaggeration to say that Jewish ideas about God and about salvation still appeal to many far more than the teaching of our Lord.

Both Stephen and Paul saw clearly enough the harm that was being done by the mixing of Jewish and Christian ideas. But the Christian Church in the main never fully understood Paul. One section of it was content to cling tenaciously to the older Jewish thought about God, and another, influenced by its environment, began to Platonize Christianity—to substitute intellectual definition of the faith for faith itself. Both represented Christianity at a far lower level than we find it in Paul and in the teaching of Jesus Himself. Against the former tendency Marcion fought a valiant battle, though he went too far in claiming that Yahweh of the Old Testament was not the same deity as the God and Father of our Lord and Saviour Jesus Christ. Looking back from our vantage point we can hardly blame him: for which of us would like to identify the loving Father of our Lord's thought and conversation with the picture of the deity who chases the wife of Moses in the wilderness or commands the Israelites to commit atrocities far worse than any heard of during the Great War? With our newer conceptions of progressive revelation, the problem is not for us what it was for Marcion. Yet I am afraid that many people to-day still manage to keep the two contrasted ideas together in their minds, with disastrous results for theology and morality.

What is needed above all things, then, is to Christianize our thoughts about God; to see Him as Jesus saw Him, and not only as Jesus saw Him, but what is still more fundamental to Christian theology, to see Him as Jesus revealed Him. For if we want to know what God is like we must see Him in Jesus Christ. If we ask to-day, amidst all the jarring notes of conflict, and surrounded as we are by doubt and uncertainty—if we ask with aching heart as Philip did, "Shew us the Father and it sufficeth us"—then we shall receive the same answer, "He that hath seen Me hath seen the Father." Moreover, when we get a really Christian theology we shall get Christian life, instead of the kind of sub-Christian life with which the world of Western civilization presents us to-day.

What, then, is the Christian teaching about God? There is one thing fundamental to all that Christianity has to say about Him, and it is this: Christianity is the religion of the Incarnation. Its fundamental principle is that God could only fully manifest Himself in human form. All the revelation given by prophet and psalmist, sublime as it often was, is inadequate to human needs. Language,

however exalted, fails. It is not absolute. There are depths it cannot reach and heights it cannot scale. The only adequate revelation to the needs of humanity was one which transcended all human language. We were not only to hear God speaking—and that in His Son—but we were to see Him at work in the world, under human conditions, made in all points like as we are. If we do not grasp this fundamental axiom of Christian theology we fail to understand it at all. And what does it mean? It means that if we wish to know what God is like we must look at Jesus Christ. We must not only hear Jesus speak, but we must *watch His actions*; we must read the meaning of His whole life, His birth, His ministry, His passion, His death, His resurrection. It is not only important to ask, "What did Jesus say?" but it is even more important to ask, "What did Jesus do?" if we wish to understand the nature and character of God as Jesus revealed Him. And this has too often been forgotten. Let us, then, taking both the words and actions of our Lord as guide, ask what views of God are fundamental to Christian belief?

I

It is clear that Jesus included in His view and reiterated with new force and meaning that idea of God which lies at the root of all that is best in Judaism. He taught the lesson of the early chapters of *Genesis* that *God is Creator.* It is important to grasp this, for here the teaching of Jesus and of the Jewish prophets is in striking contrast to Greek and Oriental ideas. God, in the thought of Jesus, exists in His own right. Creation is the free act of His choice. He is not the soul of the universe, the spirit of the cosmos, imprisoned in His own universe, as much Greek and Oriental thought conceived Him to be. He transcends the universe of His creation. He is Lord of life and glory. But this does not mean that He transcends the universe in the sense in which He was conceived to do by another strand of Greek thinking. It does not mean that He is impassible, or that He is a kind of absentee God—as the Deists of the eighteenth century conceived Him to be. It is here that the thought of Jesus differs from much Jewish theology also. With Jesus creation is not something accomplished wholly in the past. It is going on in the present: "My Father worketh hitherto and I work," He could say to the Jews, in answer to their argument about God completing His work in six days. It is not that Jesus teaches, as do some modern philosophers, that God is in the process of becoming. No! He "is, and was, and evermore shall be." He is "the same yesterday, to-day, and forever." But He is not only transcendent—above, over, and beyond the world—He is also immanent, within the world of His creation, and especially in all personal life. Here is a paradox at the very heart of Christ's teaching, but it is a paradox we shall do well to accept. History is the drama of God's creative activity, but

it is a drama with a purpose; and whilst that purpose may not be wholly seen by us, we have the guarantee of its reality and final victory in Jesus Christ, His life, His death, and triumphant victory over the power of evil. So that we can say with Browning:—

> All we have willed or hoped or dreamed of good, shall exist;
> Not its semblance, but itself; no beauty, nor good, nor power
> Whose voice has gone forth, but each survives for the melodist
> When eternity affirms the conception of an hour.
> The high that proved too high, the heroic for earth too hard,
> The passion that left the ground to lose itself in the sky,
> Are music sent up to God by the lover and the bard;
> Enough that He heard it once: we shall hear it by and by.

If, then, God is immanent as well as transcendent, this will mean that in some sense He is limited. But it is a self-limitation, just because God's creative activity is His own. He does not need us as we need Him. "Thou hast created all things, and for Thy pleasure they are, and were created," is still a true way of looking at the universe.

It may be objected that this way of looking at God as both immanent and transcendent is intellectually unsatisfactory. The strict rationalist of a certain type objects to it because it cuts across the canons of his logic. But what we must answer to all this is, "that it provides a general view of things which, even philosophically, is better than any other." Christian faith is not, after all, a matter of logical certainty. Jesus Christ was far more of a poet than a logician. He showed men how to live in a world of human relationships, as well as a world of nature—surrounded as He was by catastrophe on every hand—in the joy of a supreme faith that God is Creator and Preserver of all. He showed men how to rise above trouble and perplexity, and live in the supernal light of the vision of God Himself. Christianity does not dissolve our perplexities, nor does it banish all mystery. It will make no terms with intellectual indolence, but, all the same, it shows us that there is mystery and perplexity at the heart of all things. It brings us from the miserable petty perplexities which are selfish and ignoble, to face great and ennobling perplexities which are at the heart of reality. It does not offer certainty of the logical type we have been speaking of. Rather it would remind us that "there is a certainty we cannot have. The map of life is never fully drawn. Our souls taste of the power of the ages to come, and not until we stand in God's presence shall we know even as also we are known. There is no certainty to give men which does away with the necessity of personal faith, for faith is the source of that knowledge which alone gives assurance . . . A certainty which leaves no room for mystery impoverishes the soul. Answers to our needs which appear to satisfy our intellectual apprehension are frequently insufficient to satisfy our spiritual needs. The immediate path may be unfamiliar to our feet, but there are tall peaks around,

which tell us where we are, and the journey is all the more enlivening because certainty is hedged about with a bracing mystery." [1]

Thus, I believe, did Jesus throw a new light on the doctrine of God as Creator. He removed it from the sphere of rigid dogma, and placed it in the full stream of personal faith and trust. He set a paradox at the very heart of His doctrine. God is both above, and in, the world of His creation. He, as it were, threw down the paradox as a challenge; but it was a paradox by which He Himself lived. He staked everything on it, and God did not leave Him comfortless. And His life of triumphant goodness and final conquest is our assurance that the paradox is true. But we must make the same venture of faith if we are to find it true in our own experience: "He that will do of the doctrine shall know of the doctrine that it is true." It is the only atmosphere in which robust souls can be made. So thought Browning when he wrote:—

> And what is our failure here but a triumph's evidence
> For the fullness of the days? Have we withered or agonized?
> Why else was the pause prolonged but that singing might issue thence?
> Why rushed the discords in, but that harmony should be prized?
> Sorrow is hard to bear, and doubt is slow to clear,
> Each sufferer says his say, his scheme of the weal and woe:
> But God has a few of us whom He whispers in the ear;
> The rest may reason and welcome: 'tis we musicians know.

## II

Not only did the Jews think of God as Creator, but He was Creator of both *spirit* and *matter*. He created the *heavens* and the *earth*. This is very important, as we shall see—and Jesus took it over and made it fundamental to His own teaching about God—though its implications have too often been forgotten in the history of Christian thought. This Jewish and Christian doctrine of God is opposed both to polytheism and to all forms of dualism which posit two Gods—one the creator of matter (often associated with evil), and the other the creator of spirit (often equated with good). We need not say anything of polytheism, except to remark in passing that science and philosophy are as impatient of it as Christianity itself. For science and philosophy God—if He exists—must be one. The Jewish *shema* affirmed, "The Lord our God is one God," and this, Jesus stressed with added force. But most oriental thought, and a good deal of later Greek thought, was shot through and through with a doctrine of two Gods, or of two god-principles, and this kind of teaching affected Christianity in the course of its history, and the results of its influence are still with us. This way of looking at the universe arose out of trying to find a solution of the problem of evil. What was the meaning of evil? If God was good how could evil exist in a universe which He had created? At the time when Christianity

[1] A. J. Westlake, in the *Expository Times*, April, 1926, p. 313.

arose the old national religions of Greece and Rome were no longer the forces they had been. They had failed to satisfy the needs of men, and the Græco-Roman world was witnessing the westward march of a number of oriental religions, coming from Egypt, Persia, and Syria, all of which offered a complete solution of the problems of sin, evil, and suffering. Most of them were thoroughly dualistic, *i.e.*, they taught that God consisted of two principles, one of darkness and one of light, one of goodness and one of evil: or otherwise they taught that there were two gods—one good and the other evil—with hosts of demi-gods, angels or devils, as mediators between God and man. Evil was in *matter* itself, and the good God had had nothing to do with its creation. Thus matter, including our bodies, was in itself evil. Only *spirit* was good. The only way to be free from evil was to free one's self from matter—to follow the path of asceticism, or, to use a modern psychological expression, to repress the natural instincts. Salvation was from matter and not from sin. These religions were metaphysical rather than ethical.

Now Christianity, both Catholic and Protestant, has often sought relief from the pressing problems of evil and suffering by this doctrine of renunciation, and has even accepted the theological dogma lying behind it, in placing the devil alongside God. But this method of denying the world of nature as of itself evil, whether it finds expression in the rigid monasticism of medieval Catholicism (which at least, in its best days, was thorough-going in that it not only denied sex, but wealth as well) or whether it finds expression in the evangelical attitude of denying certain pleasures as being in themselves evil—speaking in shocked tones of certain tracts of God's nature which He Himself pronounced good—is fundamentally opposed to the Christian doctrine of God, which not only takes over the old Jewish doctrine of creation, but is centred in the Incarnation—*i.e.*, God becomes manifest in the *flesh*, which cannot therefore of itself be evil. Such false teaching about God as we have described provides a way of salvation which is lower than that taught by Jesus, and in reality leads to a dead end. Moreover, it is unethical, based on selfishness, and it produces its own terrible crop of diseases. As psychologists tell us, repression of this sort is bound to lead to serious disaster, and history proves the psychologists to be right. The salvation which Jesus proclaimed is not a way of world-renunciation; it is a way of world-conquest: not a way of passivity, but of persistent activity. It is ethical through and through. It is achieved by positive triumphant goodness, and not by negative goodness, which is concerned to count the number of renunciations made, to heap to itself merit by denying the world of nature, of joy, and of beauty, and which satisfies itself by chastising the body in order that the spirit may live. By this path, though it appears to be the outcome of a doctrine which proposes to solve for ever and completely the problem of evil, we do not

escape evil. We are only drawn deeper into its terrible quicksands. There is no victory this way.

But if we think of God as Jesus thought of Him: if we think of Him as one, and as the creator of both matter and spirit: if we remember that in Him there is no darkness at all, nor is there in Him any shadow of a turning or any variableness: if we thus think of Him, though we may not find any complete solution of the problems of evil and suffering, and be unable to cut the knot, as Christian Scientists do, by denying both evil and matter at the same time, we shall be saved from that ignoble fear of nature and of ourselves, from finding the principle of evil in nature itself instead of in our stubborn wills, and from anxious care about ourselves which makes us more concerned for our own souls, and often for our own skins, than for anything else in the world. We shall be saved too from that kind of selfish inactivity into which some even noble souls, such as Amiel, have been driven. And we shall learn to face life bravely, with all its complexity, and with all its perplexing problems which sin, and evil, and suffering bring: to face it in the spirit in which Jesus faced it, in the same atmosphere of faith in, and communion with, God; of triumphant certainty in His goodness. There will be a sanity and a robustness about our faith, different altogether from the sickly sentiment which so often passes as a substitute for real piety. It will be a faith that is not so much concerned for ourselves as for others—in fact the faith of a hero and not of a coward, whose only concern is to save himself at any cost.

III

God is *living,* and God is fellowship within Himself. God is living. He is not simply blind force, reacting upon the world of experience. To use the highest category of thought available for us, we say that He is *personal.* But we must remember that the word personal is not high enough for Him. We do not mean to say that He is *a* person, but the word expresses the belief which filled the whole God-consciousness of Jesus, that in God there is purpose. He can, and does, within the unity of His will, "adjust His action from time to time to the requirements of His one purpose in changing conditions."[1] Hence the possibility of prayer.

But God is also social. There is society within the Godhead. All this is involved in the Christian doctrine of the *logos* and of the Holy Spirit, which finally finds expression in the doctrine of the Trinity. Whilst this doctrine is essentially Christian, it was foreshadowed in both Greek and Hebrew thought. Aristotle argued that God was eternally engaged in contemplation. What then did He contemplate? Surely Himself. God is then both subject and object. In more modern times, Hegel adopted the same way of thinking about God, and so arrived at a trinitarian conception. It was this attitude

[1] W. Temple, *Personal Religion and the Life of Fellowship.*

of Aristotle's which helped early Christian thinkers to find a solution of the problem of God's nature in the idea of society within the Godhead.

But it was foreshadowed also in Hebrew thought, especially in its later forms. The Jews did not think of eternal contemplation—such a concept was essentially Greek: they, with their emphasis on ethics, thought rather of righteousness and holiness in God. Now righteousness and holiness (in its later meaning) are only possible where there are relations. Thus if they attach to the Godhead *per se*, there must therefore be the possibility of relations within that Godhead. Or as we should say to-day, if God is eternally love, then there must be within Himself relations, without which love is impossible.

But Christianity did not arrive at the doctrine of the Trinity by the path of metaphysical speculation alone. Religion, as contrasted with theology, does not deal with abstractions so much as with spiritual and moral realities. And it was the effort to express these in a doctrine of God which led to the necessity of a trinitarian conception.

"The Trinity, then, is an intellectual necessity and a moral and spiritual gain. Its starting point is the revelation in Jesus Christ the Son of God. Its goal is the highest theory of the nature of God of which the human mind is capable. We must remember, however, that the terms in which it is expressed are pictorial and figurative, and cannot ever be regarded as final." [1]

But we are more concerned with the meaning of this doctrine for life. It is no exaggeration to say that all religions which are built on a bare Monism are in the end morally bankrupt. We need the doctrine of society within the Godhead to show us that only in society can we work out our own salvation. For this doctrine means, in the ultimate, what our Lord said when He affirmed that God is Love. But if God is Love He requires a response in the love of man. And how can man love God except by loving his brother man? It is no accident that Jesus added to the old Jewish *shema* the command to love our neighbour as ourselves—a command which had lain buried in a mass of ceremonial requirements in *Leviticus*. And He Himself showed us the impossibility of loving God apart from loving our neighbours. Hence also Paul's immortal hymn to Love, and hence the tremendously strong statements in *John*, statements which will bear no contradiction in the experience of life: "If any man say he love God and love not his brother, he is a liar." We may rejoice that at last the world is beginning to realize that the demand that man should love God by loving his brother is central to Christianity. It is a necessary corollary to the doctrines of the Incarnation and of the Trinity.

[1] For these words I am indebted to some lecture notes taken down from a lecture by Dr. Selbie.

## IV

Lastly, the Christian view of God is *historically* conditioned. This was the Hebrew conception of God too. Yahweh was the God of Abraham, of Isaac, and of Jacob. " I am the God that brought thee out of Egypt " was a characteristic way of speaking about God. He was *in* the history of His people, concerned with their every activity. Gradually, through the work of the Prophets, the Jews came to extend the activity of God to other nations. But this view they never entirely accepted, and we wait for Jesus to widen and deepen the Jewish conception of God, to teach us that God is in *all* history—that He is no respecter of persons; that national barriers are broken down; that if He has a sphere at all in which He specially operates, apart from His activity in the whole of history, it is in that universal society, the Church of Jesus Christ, which knows distinction neither of class nor of race.

The conception that God is in history is in striking contrast to the doctrine of God which we find, for instance, in Hinduism and in the popular theistic Buddhism. In Christianity it is of course more fully grounded than in Judaism; for it is sealed in a most unique way by the Incarnation itself, as well as by the teaching of Jesus. In the sublime language of poetry He states the doctrine in a way which cannot fail to impress its truth: " Take no thought for the morrow. Behold the fowls of the air, they sow not, neither do they reap, nor gather into barns, and yet your heavenly Father feedeth them." It is a beautiful way of stating what we can only stammer out in rugged theological terms, and it is all so expressive of His own supreme faith in the over-ruling providence of God, a faith by which He lived from day to day.

There have been many attempts, both ancient and modern, to cut Christianity off from history, and to make it a matter of metaphysical speculation—to dissolve history in philosophy. Such attempts, if successful, would have disastrous results, especially in the sphere of conduct. To think of God dwelling in calm isolation, undisturbed by the movements in time and space which we call experience, unrelated to the universe and its history, and unmoved by the sorrow and suffering of humanity—all this would foster a deadly apathy of soul, as it does in the East. It would eat away the very roots of moral activity, destroy courage, vigour, and the sense of social responsibility. Buddhism looks upon history as a great shoreless sea, whose surface waters only are disturbed by the waves of human sin or activity. In this sea man struggles to keep afloat. He strives to gain the mastery. But in doing so he is a fool; for far below are the placid deeps, the dark waters of Nirvana, where all is still as death, and in whose waters all may rest for ever. The best thing he can do is to give up struggling, to become passive, and to sink, sink, sink,

until he is lost for ever in the black silent night of the eternal ocean of the impassible and motionless Nirvana.

But Christianity will not believe that the struggle is all in vain. It refuses to be pessimistic. It strikes the note of optimism and triumph. In spite of all the baffling mysteries of providence only half revealed, it refuses to be moved from its belief that God is in history: and, staking everything on this, it goes forward into battle. Hence it can only find its complete expression in moral activity, which is social through and through. It needs the world of history in which to express itself, and wherever it attempts to separate itself from the world—to withdraw itself from activity—it loses its power, sinks to a lower level, and becomes "fushionless." Its sea is not a shoreless sea. Nor are there any placid depths within it. God is in it through and through, and God is activity. It is the sea of human hopes and fears, of human sorrows and joys, disappointments and triumphs. It is fed much by the tears of the penitent, and sometimes its waters are dyed red with the blood of human suffering. Often they are lashed into fury. But God is in it all—yes, even in the suffering, for Jesus taught us by His life that God is a suffering God, or, as the writer to the Hebrews puts it, "It was according to the nature of God to suffer." The Incarnation is no mere episode in the life of God, but the revelation, in history, of His nature. Yes, God is in the Christian sea, and it is not a shoreless sea. There is a further shore. Now we may struggle on almost blindly; we may see in a glass darkly; things may appear as in a riddle; we may know only in part. But we are triumphantly certain that we shall see face to face, and know even as also we are known. It doth not yet appear what we shall be, but we shall be like Him, and that is good enough for us. And for all this Jesus Christ is guarantee. If we wish to be really Christian we must learn more and more to look at Jesus and to say, "God is like that." In Jesus Christ His purposes towards the universe and towards man are made known. He is the Creator, but He is our Father. But as Dr. Temple says: "We are always misunderstand because we try to apprehend Christian doctrine from a sub-Christian point of view. We stick to the notion of God as Judge . . . But He is our Father, and we are His children. And I can only claim Him as my Father if I recognize that other child of His, whom I find so disagreeable, as my brother." [1]

We close with some further words from Dr. Temple: "The Christian Gospel is a fearful thing. To all in us that is self-forgetful and loving it speaks joy and hope and peace. But to all in us that is self-centred and self-seeking it speaks doom and destruction . . . If Jesus is God, then the world can be no place of comfort for selfish men. While they persist in their selfishness, they will build one

1 *Personal Religion and the Life of Fellowship*, p. 9.

social fabric after another on the foundation of their self-will; and all will crash down in misery; until they seek, and try to build on the foundation of real fact—which is love triumphant through sacrifice." [1]

Such is the meaning for life of the Christian doctrine of God, and we may well ask, Who is sufficient for these things?

Therefore to whom turn I but to Thee, the ineffable Name?
Builder and maker, Thou, of houses not made with hands!
What, have fear of change from Thee Who art ever the same?
Doubt that Thy power can fill the heart that Thy power expands?
There shall never be one lost good: What was, shall live as before;
The evil is null, is nought, is silence implying sound;
What was good, shall be good, with, for evil, so much good more;
On the earth the broken arcs; in the heaven, a perfect round.

W. Robinson.

[1] *Ibid*, p. 13.

# MISSIONARY METHODS.

I HAVE been asked to describe in a short article " the whole of my policy both in regard to the indigenous Church and the use of voluntary clergy." It would be more easy to fulfil that request in a sentence than in a short article; because the sentence would be, " There is no policy which can be called truly mine." I have no policy. I am simply a finger pointing to the practice of the Apostles and in particular of St. Paul, of whose work God has given us the more detailed account. If I go farther than that and attempt to say what it is that I see in the practice of the Apostles, then a short article is too short. I have attempted to do it in two small books.[1] What has interested me in the reviews of those books has been the very slight attack made on my statement of the Apostolic practice. In the main there seems to have been general recognition that I stated the facts truly: objection was taken rather on the ground that change of age and circumstance has rendered the following of the Apostle impossible for us. It may be said that " my policy " consists in the assertion that the Apostle was right and that his practice is possible for us to-day. In saying that I may be supposed to have made a policy my own, and I may be asked, as I have before now been asked, to show *how* the Apostolic practice can be applied by Missionary Societies *to our Missions as they exist to-day,* that is, to set out a policy which Missionary Boards to-day could follow, if they chose to do so. That I do not consider to be my business. It is not the business of a sign-post to tell men how to use their legs, or their motor cars, but simply to point; and I simply point, except that, being a living sign-post, I can tell men that, when St. Paul is on the right and they are turning to the left, they will not go where he went unless they turn round. If they tell me that they cannot turn round, or that their motor car will not go up that road, or that they are afraid of the difficulties in the road to the right, I cannot say anything except that the road to the right leads to the Apostolic end, and that the road which they are taking does not.

I see, as it were in the far distance, a great liberty and a great glory: I see in our present condition bondage and weakness: I hear the groans and sighs of men who are striving in chains. They are striving to get money to finance their work. They are striving to get recruits, and to train them. They are striving to establish their " Missions " and hospitals and institutions of every kind. They are struggling to raise small groups of converts to the standard which

1 We should like to refer our readers to these writings of Mr. Allen: *Voluntary Clergy* (Author, Amenbury, Beaconsfield, Bucks., 1s.); *Voluntary Clergy Overseas* (the same, 2s.); *Missionary Methods: St. Paul's or Ours?* (World Dominion Press, 3s. 6d.); *The Spontaneous Expansion of the Church* (the same, 3s. 6d.).—ED.

they have set up, and to teach them to live according to a pattern, a pattern laid up, not in the heavens, but in their own congregations in England. And they are sore let and hindered, hampered and distressed; and their appeal goes up night and day unceasingly. It is a bitter bondage. They cry to God in their bondage, they pray for money and recruits sufficient to do the work in this way, and their prayers are not answered, and they cannot see that the refusal of God to supply what they think that they need is His answer to their prayers. They build Pithom and Raamses, cities which demand much treasure. They pray for straw to make bricks in order to build other such cities, and straw is denied them because they ought not to make bricks, and the failure to make bricks is the first step to a great deliverance. Ignorant of that deliverance, they scatter in search of stubble, but the stubble does not suffice. When I hear of Missionary Societies short of funds, appealing sadly for recruits, when I see Mission Stations understaffed and the labourers falling under their burdens, I say "Lift up your heads, for your redemption draws nigh." When I see leaders in despair seeking to unite in order that they may use their little forces to greater effort, I say, Christian Unity does not come through agreements and alliances and federations worked out by leaders in a council chamber. It is not of that type. Unity will come from the permeation of the whole mass with the leaven of the unity of the spirit: it is not a means to a policy. Their prayers are not answered because their unity would only mean unity to rivet a control which they ought not to exercise. When they abandon the control the unity will appear in their Missions, not through them, but for them.

To me, when I was in that bondage, the teaching of the New Testament came as a revelation of liberty. I saw there missionaries going out, not to establish Missions bound to Jerusalem or to Antioch by financial bonds, nor labouring to train leaders for Christian congregations, nor struggling to raise men to the Jewish standard of morality, nor appealing plaintively for recruits from their Home Base, nor establishing institutions which made such an appeal inevitable; but establishing the churches of Christ, bound to the churches which were in Judæa by spiritual ties only. I saw a distinction between the missionaries and the local officers of the churches. The missionaries came and went: evangelists preaching Christ to the heathen, apostles establishing churches, as complete as those from which they started, though very different in character and experience. The settled ministers belonged to the church in which they lived: its settled ordered life was their care. They did not run about preaching outside their own charge: their own charge was sufficient. When I saw that, I saw that the Church could grow and increase and multiply itself without limit. I entered into freedom.

But if missionaries did that, I was told, then they could not stay

to teach all the manners of their own familiar church life at home. They would lose control. They would not be able to see to it that the standards in which they gloried were maintained. They must settle as pastors: they must train leaders and pay them, and so keep hold of the work. Christians taught to hold the faith delivered to them could not be trusted to keep it, if they were free, if stipends for their own evangelists and teachers and pastors and bishops were never so much as mentioned, still less doled out to them until they had learnt how to supply them for themselves. I saw then that our slavery was their slavery. And the longer we, ourselves the slaves of our system, ruled them, the more bitter it would become. So when I saw revolt and unrest in the Missions I said, "Lift up your heads, for your redemption draws nigh." Thus God is coming to us. When all our walls are broken and our gates burnt with fire, then will begin the redemption. That day is at hand. Anyone who looks out into the mission-field can see it approaching. It is a day of darkness and gloom, but it is the day of redemption and the beginning of the glory of the future. I see it so. And those who see it, as I see it, may prepare for it. Harris on the Ivory Coast understood the way of the Lord better than Mr. Platt, or his Committee in London. When men go out to establish, not Missions—Wesleyan, Congregational, Anglican, or Presbyterian, or anything else—but churches, then the hour of advance will have struck. Wesleyans may teach all that they can, if they do not establish themselves as rulers and pastors, and all the others may do the like; but if they establish churches free and fully equipped according to their notion of fully equipped, with local ministers and teachers of the local Christian community, with all the rights to baptize and to celebrate the Lord's Supper which the missionaries who first came to them claimed, the churches will in very truth be not Wesleyan, or Anglican, or Presbyterian, but Catholic in the truest sense of that word, and they will know one another as members of the same body, and their schisms will not be our schisms and their heresies not our heresies; and free, they will expand. Congregationalists at least ought to understand that.

I saw then freedom not only for us but for those whom we brought to the knowledge of Christ. I saw Christ supreme. I saw the reign of the Spirit, which all our talk of training and guiding and paying workers obscures. It is one thing to approach a Christian Church which is established and on its feet in the power of the Holy Ghost, and to offer it help as one brother may help another: it is quite a different thing to insist on training and guiding, until we see fit to release those whom we hold, or rather, as we see to-day, until they grow strong enough to shake off our yoke.

Those who see what I see can prepare for the day; but can a committee of an organized Church in England do that? Can such

a body let go? I do not see that happening. What I do see is these committees getting more and more involved in general education and medical work and welfare work in alliance with governments, heaping up responsibility upon responsibility, which more and more confines them in the armour in which they trust. Again I say, " The day is at hand." Men whose minds are fixed upon the need of missionary evangelists from our country may well be dismayed; but through that apparent loss, the crippling of that which they prize, the day of redemption is brought near. We fail, Christ does not fail. If committees cannot evangelize, they may assist in welfare work and education such as a government can approve. I have no " policy " for committees: I speak only to Christian men and women as one here or there may hear.

But for us the way is plain. In all that I have been saying it is plain. The way of the apostles who established Christians in churches freely, fully, as soon as they were baptized, and gave them full authority to guide their own lives in the liberty wherewith Christ had made them free, is the only way possible for us. If anyone talks of " my policy," that is my policy; but it is not mine.

ROLAND ALLEN.

P.S.—Your correspondent, Mr. Bowers, finds fault with my little pamphlet *Jerusalem* very courteously and Christianly, and I am obliged to him. He says: (1) " It does not contain one word of appreciation." (2) " His contribution is wholly negative." (3) " It is based on little more than verbal quibbles." (4) " He has little use for anything beside direct evangelism . . . His view apparently is that Christian men should be prepared to live and work among the outcastes of India without providing a hospital to relieve the appalling and unnecessary suffering from disease." (5) " He holds that Missionary Societies have no right to conduct a school in which education is given by Christians to non-Christians."

I do not know whether I ought to answer Mr. Bowers. If I ought, I should say: (1) That a little pamphlet which is designed to point out fundamental errors is not the place for doing something else. When you want to tell a man that he is going up a wrong street that is not the moment to compliment him on his stride. (2) That if Mr. Bowers will read my writings carefully, he will find that they are far from being " wholly negative." Even where I appear most negative I am not really negative. To say "You are going wrong" is not mere negative. (3) When the point is that language and thought are alike confused and confusing and therefore misleading, it is necessary to show examples of the confusion. That is not to base your argument on "mere verbal quibbles." (4) I did not say that Christian men should not establish hospitals: what I said was that they should not confuse their aims and objects and methods. (5) I said that when Missionary Societies established to propagate the Gospel engage in schemes for the general education and uplift of whole peoples they do confuse their aims and objects. And the proof of that is seen in the fact that missionaries are to-day continually questioning what is the aim of the education which they give. I said that education given to non-Christians is not Christian education. When we confuse the work we confuse ourselves and our supporters. Because we are confused we use language

which is confused; and so we mislead them, and they think that the Society is doing one thing when it is really doing another. That is what I say is not right. I have not the slightest objection to Christian men healing the sick or forming Societies to support Christian teachers in African or Indian schools, or Christian doctors in hospitals, provided that they tell their supporters clearly what they exist to do, and do not use a Society which was established to do something else to do that which it was not established to do.

ROLAND ALLEN.

## VOLUNTARY CLERGY.

READERS of Mr. Allen's article will be interested in the letter recently sent to members of the National Assembly of the Church of England in regard to the shortage of clergy. This letter has about thirty signatures, including those of the Bishop of Middleton, Dr. R. G. Parsons, and Canon E. S. Woods. It points out that there is a shortage of 3,500 clergy at home, and suggests that the only way in which it can be met is by the ordination of voluntary clergy. The Bishops are urged to seek out fit persons and bring before them this special opportunity of service. It is urged that the institution of this new form of ministry will deepen the spiritual life of the churches, and enable many people now unable to attend Holy Communion to do so in cities, the country, and overseas alike. Those who support the establishment of "Voluntary Clergy" are hoping to secure consideration of the proposal at the next Lambeth Conference.—ED.

# RAYMOND LULL.

MARTYRDOM has always been recognized as an honour peculiar to youth. We who are old have seldom the courage to win the beatitude of the persecuted. It was " the young Prince of Glory " who died upon the Cross, and when the exalted Christ speaks of the martyrs who " shall walk with me in white for they are worthy," we see young faces there beside Him; to-day, how many, and how young!

Yes, there is a deep significance in the ancient Hebrew ritual which ordains that the sacrificial offerings shall be lambs, kids, young pigeons. It is youth that redeems the world. And when the wild fanatics stoned Raymond Lull to death beneath the walls of Bugia because he stood there and preached the Good News, they stoned a little child to death. They indeed saw an old man, a veteran of fourscore years, but now we see him merely wearing his old age as he might wear an old hat; no part of himself; a thing soon to be cast aside and forgotten.

The world admires the child-spirit in a child, and is not much afraid of a child's innocence. But she fears this innocence of ripe age, and her wisdom teaches her to shun it. So we have the loneliness of the saints. " Because of the vastness of my enterprises," cries Raymond, " I desire companions to help me to accomplish them, but I can find none. I seek for comradeship, but am abandoned and alone." And again, " There is no one to help me. I have undertaken too great a work. I have set a good example many a time, but there are few who know me or love me." It is the fate of many a hero-soul—an echo of the sad foreboding of Jesus, and even His words were the voice of a far older sorrow: " I will smite the shepherd and the sheep shall be scattered . . . Ye shall leave me alone, and yet I am not alone."

Perhaps it is this surrounding vacuum of loneliness which—in these intervening ages—has isolated this titanic figure from ears and eyes attune and open to tales of heroes far less great. It stole upon him, we gather, close in the wake of his conversion. For Raymond Lull did not grow up gently and gradually into holiness, as well-sheltered plants blossom and turn to fruit. We know nothing of his earlier days save that he was born about 1236 in a noble and pious Christian home in Majorca, that he lived until he was eight years old in " liberty and the paths of nature," that his parents were his earliest teachers, that a tutor followed, that at the age of fourteen he entered the Court of Aragon as a page boy, travelling extensively with the Court of Aragon and Catalonia, drinking deep of the intoxicating pleasures of medieval chivalry. His intimate companions were Peter, future king of Aragon, and Jacob, future king of Majorca. He was

clever, witty, popular, sensitive to beauty—especially the beauty of women, which became for him, as he says later in life, " the post of his eyes." He was soon notorious for the daring passion of his songs and his behaviour ; he was the wildest and the wittiest of the Provençal troubadours. Yet, even then, he was evidently also respected and trusted for some other qualities than these. In 1256 he was appointed seneschal and major-domo at the Majorcan court. At the same time his king chose a bride for him, a rich orphan of noble family, and adjured him henceforth to direct his vagrant affections towards her alone. Two sons were born, and one daughter; but Raymond's passions still roamed abroad, and it appears to have been at the climax of one or other of his evil amours that the great battle for his soul was decided. The powers of good had for long been quietly assembling to meet the powers of evil, and when the critical moment came, the hidden loves of the soul proved stronger after all than the raging lusts of the flesh. He speaks of having seen a vision of Jesus on the Cross, repeated five times in a short interval, and of having heard the words, " O Raymond Lull, from henceforth follow thou me." From that hour his whole life was given up to God. His conversion was followed, as conversion always is, by a great reinforcement of intellectual energy and will power. He determined to devote himself to the evangelization of the Moslems. He was poorly educated, and had no powers of argument, and no knowledge of the Arabic tongues. But he felt impelled to write a book which would convince the infidels of the truth of Christianity.

And so the gay troubadour laid down his flute and his feathered hat, and went out upon the lonely road with staff and cockle shell. He made a solemn vow to God, dedicating to Him not only himself but also his wife and children, and all his earthly goods, except a small piece of land upon which they could live and to which he could retire for periods of study and writing. Then, after visiting Compostella, and praying there at the shrine of St. James the Apostle, he went to the University of Palma, and, in absolute poverty, began a course of study which extended over nine or ten years. He learned Arabic from a Saracen slave who, after nine years' friendship, awakened to the fact that he was serving his own religion ill by teaching this man. He attacked Lull suddenly, and almost had him murdered.

We see him next in his hermitage upon Mount Randa, directly inspired, he believed, by God, writing the books which he hoped would convert the infidels. It is difficult for us to grasp how profoundly original this missionary was. Hitherto the Cross had always been held before the Saracen with the sword close behind it, but Raymond could not conceive of converting a man's heart without first gaining his intellectual assent to Christian principles. God, he reminds his readers, commands us to love Him with all our *minds*. He wanted to reconcile theology and philosophy, and have the

resulting system grasped by each individual who accepted the Christian faith. The fact that an Arab held a twofold standard of truth disturbed him more than the fact that this Arab was a Mohammedan. For him there was no gulf fixed between faith and reason, nor between natural and supernatural truth. " Relying on the grace of God," he says, " I intend to prove the Articles of Faith by convincing reasons." Thus he gets his title, the " Illuminated Doctor." He never claims to find God save by the grace of God. One of his books ends thus : " Finished by the Grace and help of our Lord God." Again he writes : " With God's blessing, Blanquerna begins the book."

In 1275 he persuaded his old playfellow, Jacob, now King of Majorca, to found a training college there for thirteen Franciscan students, monks, who were to learn Arabic, and prepare themselves to be missionaries to the Saracens. He himself, according to a very general custom among pious laics of that period, had become a tertiary in the Franciscan order.

It was about this time that he wrote *The Gentile and the Three Signs,* a work which rapidly became popular, and was translated into Latin, French, Arabic, and Hebrew. The prologue describes a pagan, educated and clever, but knowing nothing of God nor of eternal life. In a fit of despondency he sets out on foreign travel. We meet him next in the company of three sages, a Jew, a Christian, and a Saracen, and each of these in turn expounds his own faith to the pagan. It is admitted by Jews and Moslems alike to give an absolutely fair and attractive presentation of their respective faiths. The Christian, of course, expounds Christianity as Lull himself saw it, that is the faith defined in the Apostles' Creed, with a special emphasis laid upon the doctrines of the Virgin Birth and of the Trinity. When the expositions are finished the sages take farewell, first of the pagan, then of each other, " and each begged the other to pardon him if he had said anything offensive against his religion." The work is a fine example of Lull's fair-mindedness, and of his certainty that, as William Blake says, " Truth can never be spoken so as to be understood, and not be believed." A lesser writer would, of course, have described the instant conversion of the pagan. Lull leaves him sitting by a fountain, pondering all these things in his heart.

He next went to Paris, and there he lectured and taught, though as yet unofficially, and in the midst of his literary work he tried again and again, by many ways and means, to found chairs of oriental languages at the various European Universities. So far, he had no success, and in 1287 he resolved himself to go and preach the Gospel in Africa. But when he was about to sail from Genoa his imagination painted the terrors of the unknown to him in such vivid colours that he allowed the ship to sail without him. He was immediately

overcome with remorse, and soon found his way on board another ship. His friends began to fear for him, and came and dragged him back. His shame now made him very ill. He could not move, and they thought him dying, and when he said he must go to Africa they consented with indifference, for they thought his days, in any case, were numbered. No sooner had he set sail than health and strength came back. He entered Tunis, not as an evangelist, but as a wandering scholar, eager to talk with the Arabs, and expressing himself as ready to be converted to their faith if he could only be persuaded of its truth. But he could not keep the light within him hid, and he was soon put into prison and condemned to die. When he was about to be killed a kindly Saracen intervened, saying that " as they would praise the zeal of a Mohammedan who should go among the Christians in order to convert them, so they could not but honour in a Christian the same zeal." So his life was saved, but he was banished with a warning that if he ever came back he would be stoned to death. He returned to the writing of books, to his lectures, and above all to the attempt to awaken some sort of missionary interest in the Moslem world. In 1294 we find him in Rome, after a long visit to Naples. He had been drawn to approach the Vatican by the news that the simple anchorite Celestine V had been elected Pope. Raymond hoped that his missionary projects would find favour with this other-worldly being; but he reached Rome only to find that Celestine has published a Bull legalizing his resignation, and had thereupon resigned, and had been succeeded by Boniface VIII, who had no use for preachers of the Gospel. So once more Lull determined to spend his own time in preaching to the infidels, and for this purpose he withdrew to Majorca, and there " brought innumerable Saracens into the way of salvation." Later he went to Cyprus, to "Armenia," possibly to England, and then he returned to Africa. In the market place of Bugia, then the seat of the Mohammedan Empire, he stood forth and proclaimed in Arabic that " Christianity is the only true religion, the doctrine of Mohammed, on the contrary, false: and this he was ready to prove to everyone." Great crowds attended the preaching which followed, and he was again in imminent danger of death, and was thrown into prison, and there remained for six months.

> The lover saw himself prisoned, bound, maltreated, slain, for the love of his Beloved, and they who tortured him said " Where is now thy Friend? " And he replied: " Behold Him here in the strengthen- of my love, and in the consolation which He gives me in the midst of my torments." [1]

So, in a later writing, we find the prisoner's experiences transmuted into song.

1 *Book of the Lover and the Beloved*, 52.

During this imprisonment many attempts were made to convert Raymond to the Moslem faith, and he was offered enormous bribes. To these offers he replied, " And I promise *you,* if you will forsake this false religion, and believe in Jesus Christ, the greatest riches and everlasting life." At the end of his six months' imprisonment he was once more banished. The vessel upon which he was sent away was wrecked off the coast of Pisa, and Lull escaped with one companion, naked and exhausted. He was now about seventy years of age.

In Pisa and in Genoa he occupied himself with schemes for the recovery of the Holy Land. It was in Pisa that he composed his *Disputatio Raymundi Christiani et Hamar Saraconi,* in which he recommends the founding of a " spiritual order of knights " who, after attacking the Saracens in Granada and in Africa, should proceed to the Holy Land. But in another book, the *Liber super Psalmum,*

> he introduces two ecclesiastics disputing on the question whether it were better that some mighty prince should be commissioned to bring about the conversion of the heathen by force, or whether men should labour for the spread of the faith, by means of persuasion, and by offering up their lives, according to the example of Christ and of the martyrs. Even at this period he declared in favour of the latter plan; and to the close of his life he felt more and more convinced that this was the only Christian mode of procedure, the only one which any Christian could expect to be crowned with blessing.[1]

On the same subject Lull writes in *The Contemplation of God* :—

> I see many knights going to the Holy Land, in the expectation of conquering it by force of arms; but instead of accomplishing their object, they are in the end all swept off themselves. Therefore it is my belief that the conquest of the Holy Land should be attempted in no other way than as Thou and Thine apostles undertook to accomplish it—by love, by prayers, by tears, and by the offering up of our own lives. As it seems that the possession of the Holy Sepulchre and the Holy Land can be better secured by the force of preaching than the force of arms, therefore let the monks march forth, as holy knights, glittering with the sign of the Cross, replenished with the grace of the Holy Spirit, and proclaim to the infidels the truth of Thy passion; let them from love of Thee exhaust the whole fountain of their eyes, and pour out all the blood of their bodies, as Thou has done for love of them. . . . Lord of Heaven, Father of all times, when Thou didst send Thy Son to take upon Him human nature, He and His apostles lived in outward peace with the Jews, Pharisees and other men; for never by outward violence did they capture or slay any of the unbelievers or of those who persecuted them. Of this outward peace they availed themselves to bring the erring to the knowledge of the truth, and to a communion of spirit with themselves. And so after Thine example should Christians behave towards the Saracens. But since that ardour and devotion which glowed in apostles and holy men of old no longer inspires us, love and devotion through almost the whole world have grown cold. Therefore do Christians expend their efforts far more in the outward than in the spiritual conflict.

[1] Neander, *Ecclesiastical History,* Vol. VII, p. 264.

A considerable part of the next ten years of Lull's life seems to have been spent in Paris, combating the prevailing heresies of Averroes. The Averroists, nourished upon Arabian versions of Aristotle which emphasized the anti-Christian side of the philosophers, the *unitas intellectus,* the indestructibility of matter, the negation of personal immortality, the belief that the stars have an influence on human life, were finding it impossible to reconcile their philosophy with orthodoxy, except by having recourse to the maxim that what was false for philosophy might be true for theology. We are not surprised to see Lull up in arms against this heresy, for he had always maintained that faith must have a rational basis, although his own mystical writings, as we shall notice later, witness that his experience at times transcended his creed. The Averroists had tried to express their philosophy in terms of Christian theology, and had admitted failure, and fallen back upon a double standard of truth. Lull essayed a grander task, the expression of his religion in terms of philosophy, and he too had to confess himself baffled. Unlike his opponents, he then took refuge in silence and in self-abasement. But in Paris he was ever a fighter. He calls *Accedia* the " most general vice, not doing what might be done, not living up to opportunities." We might add that it is the vice we see least in his own character. He was never indifferent, never asleep. Wherever there were battles to be fought, he was there, armed with the burning, dividing sword of his indefatigable spirit. The old Crusaders were passing away; he seized upon their ideals and kept their banners flying, and in Averroism he saw the half-forgotten Saracen aim yet another blow at the knights of the Holy Faith. One or two minor anecdotes have survived which reveal the same vigilant combativeness. There is the story of a lecture in the Sorbonne, Duns Scotus holding forth. A murmur of dissent comes from someone in the audience. It is the " Illuminated Doctor " protesting against a statement made by the "Subtle Doctor." "*Dominus quae pars?*" ("What part of speech is Lord?") demands Duns Scotus impatiently, thinking some ignorant fool is disturbing him, and desiring to trip him up in a question of grammar. But the answer comes back like lightning: " *Dominus non est pars sed totum* " ("The Lord is not a part but the whole.") A brilliant scholastic debate followed, and Duns Scotus was so impressed that through his influence Lull was given a diploma allowing him to lecture in the Sorbonne.[1]

Another anecdote is given by Wadding.[2] One day when walking in the fields Raymond came across a peasant who was swearing while he sowed seed in his field. Raymond reproved him. " You are wasting words," said the peasant, " for God will accomplish His purpose whatever I say or do: if I am to be damned I'll be damned,

1 W. T. A. Barber, *Raymond Lull,* p. 113.
2 *Annales Fratrum Minarum,* Vol. VI.

and if I am to be saved I'll be saved." And Raymond replied, "Well then, if God has arranged everything, why do you trouble to sow your seed? For if it is to be sown, it will be sown, and if not, it will not."

But the greatest battle of Lull's life was at the Council of Vienne —a little Roman town near Avignon—in 1311. Here the master passion of his life, his desire for the evangelization of the Moslems, flamed out afresh. The Council had been summoned for political and ecclesiastical reasons. The streets of the old city were gay with robes of cardinals and with the splendid retinues of diplomatists and princelings. But in and out amid this dream-like pageant there moved an old man in the rude dress of a Franciscan penitent, with the bright eyes and eager ways of a boy. Every day for months he might have been seen, laden with parchments, threading his way up the cobbled streets, knocking at Council Chamber doors, standing before Kings and Councillors of the earth. The written petition which he put before the Council reminds us that there were men trying to reform the Church long before the Reformation. The petition is in ten parts, and the substance of it as follows:—

I. That three colleges should be founded, one in Rome, one in Paris, one in Toledo, where intending missionaries might study eastern languages.

II. That an Order might be formed which would direct its efforts towards combating the infidels.

III. That ecclesiastical tithes should be set aside for the expenses of this holy war.

IV. That no priest should possess more than one living, and that those who had more should give them up in order to pay for the passage monies of the missionaries. That they should likewise give up all their *objets de luxe,* and all the beasts which they possessed. That if the Order of the Templars were to be broken up, its wealth should be given to this new order, and not to the princes and prelates, who were already rich enough.

V. That the clergy should wear clerical dress, and not wear gay colours, and that laymen should not be allowed to go tonsured.

VI. That the Pope and Cardinals should prohibit the teaching in the Universities of any philosophy opposed to religion and theology.

VII. That the Christian usurers should not be allowed to make wills, that their oaths should not be accepted, and that they should be excommunicated.

VIII. That the infidel subjects of Christian princes should be evangelized, the Jews on Saturdays, and the Moslems on Fridays, these being their sacred days.

IX. That the courts of justice should be reformed as set forth in the *Ars Juris* of Raymond Lull, and that rigid care should be taken that the judges should not be corrupted by bribery.

X. That the practice of Medicine should also be reformed, and the study of Medicine made an art, based upon scientific truth.

The Council of Vienne emerges from entire obscurity because it listened to Raymond Lull. "An ordnance was passed for the establishment of professorships of the oriental languages, advising that, in order to promote the conversion of the Jews and the Saracens, professorial Chairs should be established for the Arabic, Chaldee, and Hebrew languages, in all cities where the Papal Court resided, and also at the universities of Paris, Oxford, Salamanca." [1] Lull gained several of his other points as well, to some extent at least, but had he done nothing else save to bring about the establishment of these Chairs of oriental languages, he would have been entitled to lasting fame. This was the climax of his outward life, his first obvious success. He had been, according to his own telling, eight times to the Pope; had exhorted three General Chapters of the Dominicans, and three of the Franciscans, and almost all Christian kings and magnates, urging them to take the Cross to the infidel peoples. And now he began to see the fruit of his labours.

We know little of his later years. He continued to lecture and write and travel up to the end. But in the *Contemplation of God, i.e.,* the concluding part of that remarkable religious romance, *Blanquerna,* there is a very self-revealing confession:—

> As a hungry man hurries and takes large morsels, on account of his great hunger, so Thy servant feels a great desire to die, that he may glorify Thee. He hurries day and night to complete this work (*The Contemplation*) in order that, after it is finished, he may give up his blood and his tears to be shed for Thee, in the Holy Land where Thou didst pour out Thy precious blood and Thy compassionate tears. O Lord my help, till this work is completed, Thy servant cannot go to the land of the Saracens, to glorify Thy glorious Name, for I am so occupied with this work, which I undertake for Thy Honour, that I can think of nothing else. Therefore I beseech Thee for that grace that Thou wouldst stand by me, that I may soon finish it and speedily depart to die the death of a martyr out of love to Thee, if it shall please Thee to count me worthy of it."

The book was completed, and the veteran, now in his eightieth year, set out, not for the Holy Land, but for Africa once more, and there he made his last "sweet and reasonable appeal" for Christ, and there outside the walls of Bugia, on the shore of that sea he had so often crossed in his apostolic missions, he was stoned and battered to death. And so at last he saw in reality what he had already foreseen with the eyes of faith, "The city of his Beloved, and Love and Death the entrance gates thereof." [2]

So far we have been mainly concerned with the missionary, the reformer, the man of action. But before we leave him we must listen for a few moments longer to some of the utterances which unveil the spirit at the source of all he did. We must not forget Raymond the

1 Neander, *op. cit.* VII, p. 95.
2 *Book of the Lover and the Beloved,* 328.

poet, the contemplative, the mystic. The writings which have come down to us under his name are legion, but there is no doubt that some of them are spurious. It is more than probable that all the books on alchemy belong to this group. In some of his undisputed writings Lull entirely condemns alchemistic practices. But there remain certain works, in prose and in verse, of great beauty. Otto Denk, an authority on Catalan literature, considers him the first of the Catalan troubadours. Helfferich, in his *Raymon Lull und die Anfänge der Catalonischer Literatur,* criticizing him as a writer, calls him the most remarkable figure of the middle ages. J. H. Probst, who has made a very complete study of his writings, says in his fine work, *La Mystique de R. Lull,* that he was the greatest of the medieval mystics of Spain, and in this estimate he includes Santa Teresa and St. John of the Cross.

Lull's devotional writings have that grand objectivity which redeems them from all morbidness. He is a social being, and is ever more interested in others' salvation than in his own. At the same time these writings are confessional, like those of all the great mystics. *Blanquerna* is the history of his own spiritual pilgrimage. Self-confession, ascetic meditation and exhortation, blend and mingle on his pages, and he moves about between the three interfusing worlds of God, Nature, the soul of man. He believed that what he wrote had been revealed to him by God, but at the same time he kept his critical faculty wide awake. For example, we read in *Blanquerna* how he had a curious vision while he was saying Mass. He saw an angel beside the altar holding a cross in one hand and a book (his own *Great Art*) in the other. But he judges this vision to be an illusion due to fatigue, fasting, and other ascetic privations. There were other visions which he held to in all simplicity: "It pleased Jesus Christ in His great pity to present Himself to me five times as if crucified, that I might remember Him and set my love on Him, doing what I could that He might be known through all the world and the truth be taught." [1]

Even in his devotional writings Raymond is still loving God with all his *mind.* Yet there comes to him, too, the moment when all speech and logic is transcended. "Of the contemplation, the devotion of *Blanquerna,* of the manner or way by which they came, we have no power to speak. God alone can do that." In the same mood one of our own recent poets has sung:—

> Reason has moons, but moons not her's
> Lie mirrored on her sea,
> Confounding her astronomers,
> But O delighting me.[2]

[1] *El Deconàrt,* II.

[2] Ralph Hodgson, *Eve and Other Poems.*

Lull does not often speak of such experiences, partly, no doubt, because of a natural dignity of soul, partly because as an artist and poet his work is objective and balanced, and not like so much pseudo-mystical writing, exclusively subjective.

And for Lull these experiences were the sacred end of the quest, and not so much to be talked of as the way of humility and purity and love by which this end is reached. Here his teaching is orthodox, or rather, Christian. Here the oriental philosophies, with which his writings prove him so familiar, have left him cold. For oriental religion too often reverses this process, using the whole machinery of "mysticism" as a means to outward asceticism, moral behaviour, even charitable living. If one did not fear the element of untruth in all facile aphorisms one might say that while the Eastern mystic loves God in order to please men, Raymond Lull loved men in order to please God. But the saying does not make a just distinction, for in all genuine religious experience there is the reconciling discovery of God in man, and man in God.

Before we leave him let us lay upon the altar of his memory these few flowers from his own garden, flowers too long forgotten or unknown :

> The lover of Jesus calls to his friends, O lovers, if you want fire, come to my heart and light your lamps; if you desire water, come to the fountain of my tears; if you want thoughts of love, come and find them in my meditations.
>
> The splendid and mighty sun asked of the lover if he might help him to love his Beloved. The lover replied that the lovableness of his Beloved, the essence and nature of love, and his meditations upon his Beloved sufficed him.
>
> He who loves not lives not. He who lives by the Life cannot die.
>
> He who gives God can give nothing more; he who bestows his love on his friend gives more than treasures of gold.
>
> The image of the crucified Christ is found much rather in men who imitate Him in their daily work than in the crucifix made of wood.
>
> An earthly king :—" Thou mad and senseless Christian, dost thou know that I have only to raise my finger and I can immediately send thee out of the world, or torture thee horribly? "
>
> " Sir," replied the Christian, " It is true that by physical force you can conquer my body, but the strength that is in my heart can never be conquered by the strength of your hand, or by the strength of all your kingdom, for the soul is stronger than the flesh, and nobler, and the love which burns in my heart unites with the strength there, and so I can laugh at your physical force, and at that of all your kingdom; therefore the strength and love in my heart is ready to fight against all the forces of your soul and your realm.
>
> He who desires most is most alive; he is great who has great desires; to cease from desiring is to cease from life; he who desires is not poor.

EDITH ANNE ROBERTSON.

# WHAT DO OUR CHURCHES STAND FOR?

"THE Churches," says Dean Inge in a characteristic epigram, "have little influence, and if they had more they would not know what to do with it." The Dean of St. Paul's might be called the Tacitus of our time; he rebukes our civilization in the temper and with the methods of that splenetic aristocrat of the first century. *Outspoken Essays* have something of the sombre radiance of the *Germania*. In them the same idealizations, the same pessimism, the same querulous disapproval of the present, stand out in high relief. The time is out of joint; the Churches are impotent to set it right; so they are not spared this grim criticism that they have little influence, and if they had more they would not know what to do with it.

Such a charge cannot be lightly dismissed. This is not just the robust anti-clericalism of the natural man; it is not that vulgar and ignorant hostility to the Church which is as easy as it is common to-day. Nor may the modern cinema-formed mind call this mere bad temper or "gloom," unless, indeed, all the prophets and any who ever had anything disturbingly true to say were gloomy and bad-tempered. No. The epigram comes with challenge just because it hurts critic and criticized alike, because a kernel of truth lies beneath its husk. The Churches, it says, are not only weak; they have lost the confidence which alone gives weakness its dignity. Not only do they lack moral force, they would be positively embarrassed if they had it. Not only do they fail, but any sudden success would only surprise and discomfit them. Here is the bitterness of this charge: the Churches do not know what they would do, if they could; they would not know their true function in the world even if they had the chance of exercising it.

There is, I believe, only one way of combating such criticism adequately and successfully. To wax indignant will not help. Can we state clearly and convincingly what is the aim, the obligation, the living function of Christ's Church in the world, and of our own congregations within it? Do we know what is the first and the permanent charge upon our enthusiasm, what is our real business and quest?

To some, such a question may seem superfluous; almost like thrashing straw. They may feel that weightier flails than any we can wield have long since beaten out to the last grain those principles of Protestant Free Churchmanship which are for us not only the breath and pulse-beat of Religion, but our very *raison d'être* as ministers of "gathered" churches; and that, if we cannot by now take these our first principles for granted without further interminable enquiry, we

are like Milton's Fallen Angels indeed, who "found no end, in wandering mazes lost."

I ought to confess at once, therefore, that I do not regard a discussion of our first principles as either so unnecessary or so unprofitable. I do not agree that one can lightly take them for granted, as though, throughout Protestant Europe and America, during the last 400 years, they had satisfied that Vincentian criterion of finality—*Quod ubique, quod semper, quod ab omnibus*—a criterion which is as unhistorical as it is fantastic. For, quite apart from their particular and detailed application, even our first principles do not command such immediacy of assent among us as to be axiomatic; they never have done so. It is not true that the implicit logic of Protestant Free Churchmanship has been recognized and obeyed with unanimity by those who have stood within its tradition. And the reason is not far to seek. Because our Protestantism is active, and because growth and change are inseparable from life—its very condition and evidence—Protestantism is always being re-stated. Each age takes part in its progressive and evolutionary interpretation, and contributes to a development which is no mere unpacking of what was all there from the beginning, but epigenetic and creative. In all its Protean manifestations, the Protestantism of the Reformation, like so much else in the stuff of history, is significant and precious not because of what it actually was, but because of what it has come to be and to mean.

It must be admitted, of course, that to insist here upon certain obvious and abiding elements in that progressive interpretation would be to thrash straw and waste time. We can take four big facts for granted, facts on which there can be and will be no going back :

(1) First of all, intellectual honesty, the scientific temper, the historical sense, are marks of modern Protestantism, especially in our Free Churches. We dare not be afraid of the new data that come flooding in upon us from the fields of natural science, historical criticism, psychology, and anthropology, even though their true synthesis elude us for a long time yet. We are sure that truth is necessarily God's truth, a mistress who therefore disdains a divided allegiance. The obligation to be intelligent is always a moral obligation. And though the Reformers quickly lost touch with the nascent humanism of their age; though they "denounced new scientific discoveries as trenchantly as any obscurantist monk"; though the astronomical discoveries which tore into shreds the Christian map of the universe were denounced as impious and damnable by Luther as well as by the Inquisition; though Luther declared Copernicus to be "an upstart astrologer who dared to set his own authority above that of Holy Scripture"—we have here left Luther and the rest far behind, and we shall never go back to what he had in common with his enemies

in the face of philosophy, science, and criticism, " an uncompromising preference for the Dark Ages."

(2) Then, in the second place, the idea of Toleration measures the distance we have all travelled. I believe even more in Freedom than I do in Protestantism because to me Protestantism is Freedom and a determination to stand by all its consequences. And though this conviction owes nothing to an age which burned Servetus as a matter of course; though the Presbyterians of 1648 could shrink with horror from Toleration as " The Devil's masterpiece "; though, to quote Lord Acton, " the Puritan sects were the bitterest enemies of the toleration they demanded," we agree with Dean Inge in his recent brilliant brochure that " when the Reformed Churches were exclusive, fanatical, and even persecuting, they were not true Protestants . . . *Esprit de corps* elevated into a fierce warfare on behalf of an organized corporation is the very essence of Catholicism." He goes on to eulogize the Quakers because they were indifferent to securing proselytes and, instead of aiming at statistical or political triumphs, cared only for the triumph of their principles, working like leaven in the community. And, indeed, " the sect-type," as Troeltsch called it, the persecuted step-child of the Reformation, has come to mark the true line of our Protestant development, mainly because of a pacific and tolerant emphasis which the Reformers rarely made.

(3) Thirdly, on the all-important though ever unresolved question of Authority, we have moved far away from our forefathers. Bibliolatry has been the curse of Protestantism, but, as has been well said, " the life has gone out of that idol." In spite of their theoretical repudiation of the notion that Scripture is literally inerrant, when they claimed to read the Bible with the consentient witness of the Spirit in their hearts, the Reformers shattered the authority of the Papacy only to put the *Auctoritas Interpretiva* of a Book in its place. But when Protestantism understands itself, it holds that there is no infallible authority, save in a trancendental revelation, rooted in history, and interpreted by the inward constraint of reason and conscience. Faith is not *assensus* but *fiducia*, the noblest hypothesis under heaven, tested and vindicated in the lonely human heart.

(4) In the fourth place, though I regret the phrases " the social gospel," " the social function of the Church," what they stand for has come to stay. We are in no doubt as to the hypocrisy and blasphemy of an unethical evangelicalism. And though Christianity is certainly not a little sanctified socialism (dilute!), the faith that does not stand uncompromisingly for the amelioration of the lot of wayfaring men and women, and for real brotherhood among all, is rightly held in these days to contain hardly any religious principle worth having.

About those four marks of the Protestantism of to-day and of the

future—four expressions of its implicit logic—there can be no question. That much we can and must take for granted.

But if that were all, if that really touched the heart of our witness, Dean Inge's epigram would be only too true, and Dr. Maltby's dictum that in these days we look like having a bankrupt theology and a derelict Church would certainly be justified. And I would go on therefore to defend two main positions which need—and will need—much stubborn defence in an age which does not know with confidence and joy what it believes about God and Man and Destiny. For in this age of widespread and sincere scepticism, when the greater part of our fellow-citizens have lost or never known the unquestioned acceptance of certain fundamental and transcendental doctrines; when for most people under fifty there may be some vague conception of God and probably some vague idea of some sort of immortality, but for whom the conceptions of the second person of the Trinity and of an eternal beatitude and an eternal loss of beatitude are gone—in this age, I contend, any Church that is to live will have to stand uncompromisingly true to a two-fold witness. (And let me add, in parenthesis, that the modern Free Churchman who holds casually aloof from much that since the days of Barrow and Browne has been inseparable from the conception of the gathered Church as a spiritual estate; whose frank dislike of theology is only equalled by his ignorance of it; whose belief is either a compendium of most of the heresies, or a queer amalgam of the sturdy Pelagianism and the monistic Pantheism which links him to, rather than separates him from, people who do not profess Christianity; who often shuns the Communion Service and ignores the Church Meeting, and does not realize that to him an empty Church Meeting ought to be more deplorable even than an empty church; such a man is our ubiquitous witness to a widespread divorce between traditional principle and present practice within the churches of our order, and to what, though not an intended hypocrisy, is a definite repudiation of that traditional principle.)

I. First, then, Protestantism is an assertion of certain transcendental truths, if it is alive at all; its content is a full-bodied, full-blooded theology. Historically and by etymology a Protestant is not just one who objects to something, or Herrick's lines to Anthea,

> Bid me to live and I will live
> Thy protestant to be,

would not have been very courteous. A Protestant asserts what he does believe, not only what he does not. We have a positive note to sound out, a constructive witness to make, or all our critical and historical work during the last thirty years has been worse than vain. There is an amusing, but wicked, little story of a joiner who went to the house of a newly appointed Congregational minister in a certain

town to do a few repairs. On learning, while chatting with the minister, that he was a Congregationalist, the man said cheerfully and confidentially: "Well I suppose I'm a bit of a Congregationalist myself. I don't believe much either." The story is flippant and probably untrue, but it has its warning, at any rate. Another, which is true, and much more pertinent, is that of a young undergraduate whom I know; he left Congregationalism and became an Anglo-Catholic two or three years ago. And he once said to me with charming diffidence that what worried him about Nonconformity, about our Communion Service, for example, was that the minister so often began his address with some such precautionary word as "This is not . . ." or "This does not mean . . ." instead of concerning himself with the awful and ineffable things that it did mean. We have much to learn yet about what Von Hügel calls the "givenness" of religious truth: self-consciousness is morbid and dangerous when it is used as a trowel in the garden of the soul, for digging up religious experience by the roots every now and then, in order to see whether they really are roots, and alive. The Catholic, thanks to his criminal credulity, may have quantities of weeds in his garden, but they are growing, and *better a living weed, than a dead flower.*[1]

The Spaniard, Santayana, whose religious affinities are naturally with Latin rather than with Teutonic Christendom, says in his book, *Reason in Religion*:

> It would be easy to write, in a satirical vein, the history of Protestant Dogma. Its history was foreseen from the beginning by intelligent observers. It consisted in a gradual and inevitable descent into a pious scepticism. The attempt to cling to various intermediate positions on the inclined plane that slopes down from ancient revelation to private experience can succeed only for a time, and where local influences limit speculative freedom. You must slide smilingly down to the bottom or, in horror at that eventuality, creep up again and reach out pathetically for a resting place at the top.

We can make only one answer to that. Instead of contenting ourselves with criticizing other peoples' obscurantism, instead of saying that our Christology is not to be expressed in terms of Nicene creed or Chalcedonian formula, we have to address ourselves to saying how we *do* express it, if we are to forestall the world's natural inference that we have no Christology to express. We are not shut up in the dungeon of subjectivity: we are not living on doubtful scraps of Arianism: we protest a true and living theology which is

1 This "unfortunate epigram" has been severely criticized by one or two who have read this article in manuscript. I can only plead with Mark Pattison that satire, to be real, must exaggerate, but it is always an exaggeration of known and recognized facts. Satire never creates the sentiment to which it appeals. And the truth to which this epigram appeals is that even a debased form of religion is better than no religion at all. Better worship idols than worship nothing!

no Cinderella of the sciences, but still Queen of them all, because she alone is their unifier and their guarantee.

II. This theology, of human fashioning and destined to change in every age, springs nevertheless out of a gospel which is of Divine fashioning, and prepared from the foundation of the world. It has a triple rhythm; it turns about three moments—the Son of God Incarnate, and Crucified, and Risen. A Protestantism that cannot protest this three-fold revelation of the way of the Eternal God in time, is not that classical historically-conditioned thing which is Christianity.[1] I have come to realize clearly that when I cannot preach the Incarnation, the Crucifixion, the Resurrection, I shall have *ipso facto* given up proclaiming the glorious gospel of the blessed God, and might as well take up gardening or writing an *Intelligent Agnostic's Guide* to something or other, so long as it be not a Guide to the Christian religion as men have known it, and been saved by it, for 2,000 years. I must put what I mean shortly, though crudely. The highest idealism—*i.e.*, religion as distinct from the Christian faith, and having no classical self-expression in a corpus of writings like the New Testament—moves about three foci:

(a) *Incarnation* asserts the eternal paradox that God is discoverable in His creation; that the Infinite and the Finite, the Eternal and the Temporal, Spirit and Matter, Value and Fact, are indissolubly related, in spite of their seeming dualism. It gives a clue to Reality which is neither other-worldly nor this-worldly, but both. It reveals the goal of the highest poetry and the truest idealism, a spiritual law in the natural world, something true to the kindred points of heaven and home. Incarnation means that all life is sacramental, a vision of the spiritual in the material, a valuation of the material as spiritual. God takes flesh and dwells here.

(b) *Crucifixion* is the mind and act both of the One and the Many; it sets forth the eternal way of God in a world such as this; suffering love recreating a sin-stricken humanity. The zenith of Divine Grace and the nadir of human evil meet in the eternal passion of God. His incarnate body is on the tree. He suffers for and with those He would bring unto Himself, and out of the lowest uttermost depth to which man goes down God will make His highest revelation. The principle of incarnation is not qualified or limited. *If thou be the Son of God, come down from the cross!* But he cannot while any part of His creation is unredeemed.

(c) *Resurrection* is the triumphant completion of the paradox of redemption. It is the vindication of all that is Divine in a world that will not receive the Divine. It says that the power of suffering love

[1] *Cf.* Ignatius, *to the Magnesians*, xi:—ἀλλὰ πεπληροφόρησθε ἐν τῇ γεννήσει καὶ τῷ πάθει καὶ τῇ ἀναστάσει τῇ γενομένη ἐν καιρῷ τῆς ἡγεμονίας Ποντίου Πιλάτου.

to redeem and to re-create the world is no illusion. In the end the Divine cannot be holden of death. Right is not for ever on the scaffold. The tarrying vision does not lie in the end. The moral order is vindicated.

Now a man need not be a Christian to hold such a philosophy of life. In its threefold unity this philosophy makes sense of the universe, but it is not yet the Christian philosophy. The ultimate question is: Is there One Who in the fullness of time is the complete and final expression of all this, in Himself? Most men can say "*Deus locutus est nobis.*" Can we believe and preach that "*Deus locutus est nobis IN FILIO?*" Is Jesus of Nazareth the Christ, the incarnate, crucified, vindicated Word of God? Do certain revelations in history body forth the eternal truth about the universe as nothing else does? Protestantism, so long as it is true to itself, cannot shuffle here. It is either with Lessing or against him in his memorable dictum:

> Contingent truths of history can never prove eternal truths of reason. That is the ugly wide ditch over which I cannot get, oft and earnestly as I spring.

Well, quite apart from the obvious fact that only in and through the Here and Now of history do men attain to God the Omnipresent and Eternal; quite apart from that inevitable logic for men made in the image of God but on probation here in a time-space order; this is not something to be excogitated or proved. A way across the ugly wide ditch is revealed, given. We must take it or leave it. Either you believe this stupendous transcendental word, that the Son of God, dwelling in the world of timeless reality, came into time, accepted to the full the conditions of our empirical humanity, rose triumphant over them, and achieved deliverance for humanity on a cosmic scale —either you believe that or you do not. Either you believe that something has happened in history which has a supra-historic and eternal significance, earth and heaven meeting in a manger, a cross, and a road to Emmaus, *διὰ πνεύματος αἰωνίου*,—or you do not. But this is the faith. You may decide what this faith shall mean for you, but you cannot decide arbitrarily what it has been historically for 2,000 years.

The Protestant witness of the Free Churches is primarily that very catholic thing, the Christian religion. Amid all the pathos and mystery of our mortality it lifts its eyes to the heavens, and in the words of John Scotus Erigena it breathes out this prayer:

> O Thou Who art the everlasting essence of things, beyond space and time, and yet within them; Thou Who transcendest, yet pervadest all things: manifest Thyself unto us, feeling after Thee and seeking Thee. Stretch forth Thy hand to help us who cannot without Thee come to Thee, and reveal Thyself unto us who seek nothing beside Thee; through JESUS CHRIST OUR LORD.

J. S. Whale.

# CHURCH AND STATE.

THE events of the last few months have made this question of the relation of Church and State one of immediate and vital importance for us all. For it is practically certain that some re-adjustment of these relations is about to be made; the only uncertainty is as to its nature and extent. It would seem therefore to be of real importance that we should seek to get a clear understanding not only of the ideal relations between Church and State, but of the relations we should aim to get established in the present situation. This article is contributed in the hope that it may provoke discussion that will lead to such clearer understanding.

## I.

In the first place, however, it is important to see the matter in its right proportions and to approach it in the right spirit.

The evils of State Establishment which we deplore are only the specialized and intensified form of the establishment within the Church of the values and standards of the world. And Churches that are free from the Establishment of the State in their formal constitution are not necessarily free from the establishment of the nation and of the world in their life. That is the thing that really matters. Judged by that standard, we who belong to the Free Churches have failed so widely and so deeply that there is no room for pride or spiritual superiority. As a matter of fact, however, it would seem as if this partial surrender on our part to the power and influence of the nation and to the values and standards of the average life of the world round about us was greatly increased during the years in which our Free Churches gained influence in the Government. In 1906 the Nonconformist conscience came to political power and shortly after ceased to be. There was little to differentiate our Free Churches from the Established Churches in their relation to the temper of the nation in the conduct of the war or in the making of the peace. In fact, through personal representatives in high places, we were most closely identified in both those periods with the extreme expression of the national spirit. The spirit of the nation was established in our Churches even when they were free from any formal establishment. But that experience has only served to confirm us in our conviction of the evils of State Establishment. For if it is difficult—as we have proved it to be—for the Church to maintain her loyalty to the highest spiritual values when she is brought into close relations, and almost identified, with those who are exercising political power, that difficulty is increased to the point where it becomes almost overwhelming when the spiritual freedom of the Church is compromised by any such legal and constitutional relations with the State as exist between the Church

of England and the State to-day. The urgent need of the moment is a clear witness of the mind and spirit of Christ by a United Church, and it is because the present constitutional relations of the Church and State here in England so enormously increase the inherent difficulties of the purity and unity of the Church's witness that we are so eager to get them altered.

And an alteration in the right direction will mean a gain not only for the Church here in England, but for the Church everywhere. Dr. Adolf Keller has recently reminded us in a letter to *The Times* that " the problem of Church and State is of a paramount importance in every continental country to-day," and that " the whole Continent of Europe is taking a keen interest in the situation." A right adjustment of the relations of Church and State here means an important contribution to the solution of the problem everywhere.

## II.

It is important to realize that the tension in the relation of Church and State which has been occasioned by the twice-repeated rejection by the House of Commons of the Prayer Book Measure is not due to that alone. That is only the last of a series of incidents that has forced the issue to the front. The controversy over Mr. Balfour's Education Bill leading to passive resistance, the Disestablishment of the Roman Church in France and of the Anglican Church in Wales, the Scottish Churches Case, and the passing of the Deceased Wife's Sister's Act, all within the first quarter of the present century, have been preparing the way for this more crucial issue; and these incidents are only the last in a series extending over the centuries. They are, moreover, only the particular and specialized incidents in a wide change of life and thought that profoundly affects this with other problems of life. Those changes in the facts and modes of English life since 1662—so ably summarized in the Preface to the Deposited Prayer Book and stated there to be " almost beyond belief "—are part of a larger change affecting all thought and life, and call for a change, not only in the Prayer Book, but in this more fundamental matter of the relation between Church and State.

## III.

This leads up to the first main thesis of this paper, which may be stated in these terms :—*Since the last great settlement of the relation between Church and State in* 1662, *there have been such changes in the Church and in the State, and consequently in the relation between the two, and in our thought of the Church and of the State, and consequently in our thought of the relation between the two, that the settlement then made has become obsolete and an obstruction to the progressive life of Church and State. It is so far out of touch with*

*reality of life and thought that what is urgently required is no mere alteration of detail, but a change that is basic and fundamental.*

Any discussion of whether the arrangement made in 1662 was ideal may be omitted here. So far from being ideal, probably most of those who read this article believe that it was a great mistake, establishing a grave wrong. But even if it were assumed that that settlement was right, more right than wrong, the situation in Church and State has since altered so profoundly as to call for drastic alteration.

1. *There has been a great change in the Church.* The Established Church in 1662 represented practically all the organized Christianity in England. There were perhaps a not inconsiderable number of people with Roman sympathies, with Presbyterian or Independent sympathies, but there was practically no Church organization outside that of the Established Church, and it was intended that there should be none. To-day, of 34,900 churches and chapels in England and Wales, 16,200 belong to the Established Church and 18,700 to other denominations. While 5,400,000 sittings are provided in the Established Church, there are 6,370,000 sittings in the churches of the nine larger Free Churches, and that does not include the sittings in the Roman Catholic churches. And over against the fully developed system of the Established Church with its four archbishops, 46 bishops, 27 suffragan bishops, 13,000 beneficed clergy, and 7,000 curates, there is the organized Church system of the Roman Catholic Church, with its four archbishops, 13 bishops and 4,000 priests, and the fully developed Church systems of the Free Churches, with their Conferences and Assemblies, and, for those nine denominations 11,200 ministers. Whittaker gives the number of Church of England communicants as $2\frac{1}{2}$ millions,[1] the Roman Catholics claim nearly 2 millions, and the number of members of those nine Free Church denominations is given as just over 2 millions. These figures would need all sorts of explanatory comment on this side and on that in any attempt to make an exact estimate of the relative place and importance of the life and work of the several denominations, but they are collectively an emphatic witness to the overwhelming change that has taken place in the ecclesiastical situation since 1662, in that, whereas the Established Church then represented practically all the organized Christianity of the nation, to-day a generous estimate would have to place it as considerably less than one-half. One feature of the change, noted in the Editorial of the July *Congregational Quarterly*, is not altogether without importance

1 The *Church of England Year Book, 1929*, gives:
Communicants on Easter Day (1927): 2,390,978; during Easter week: 137,415. In a note of explanation to me the Secretary of the St. Albans Diocesan Board of Finance says: "Though everyone is supposed to communicate on Easter Day, there are a certain number prevented by family duties, illness, *etc.*; hence the extension for the week."

intrinsically, and is likely to have still greater importance psychologically, *viz.*, the steps taken in many of the dioceses to unite benefices, with the result that many outlying districts will no longer have a resident minister for each parish. It has always been an argument for the privileged support of the Church of England by the State that it provided a resident clergyman in every parish throughout the land. Nonconformists have felt the value of this and have felt under obligations to the Church for rendering a service to lonely country districts that, territorially considered, was so comprehensive and complete. But the inability of the Church of England, by herself, to fulfil that obligation constitutes a real change in the situation.

(In passing, it may be said here, once for all, that, while it will be necessary to quote figures and to make other statements which show the different place the Church of England takes to-day in the life of the nation proportionately, there is no idea of disparaging the range and the value of the work of that Church in the intervening centuries or to-day. The writer could, at every point, in all sincerity and with very great eagerness, stop to give his meed of praise to the extent and the quality of the work of the Church of England, despite this alteration in proportion. He omits to do so here only for lack of space.)

Another change in the position of the Church of England is due to the growth of the great English-speaking nations overseas, in the British Commonwealth of Nations and in the U.S.A., with the growth there, not only of the non-Episcopalian Churches, but of the Church of England and of the Episcopal Churches in communion with her, all of them free from State Establishment. Instead of, as in 1662, a compact Church all-Established, Canterbury and York are the only two provinces that are Established out of the 16 provinces in this world-wide Church. It is interesting to notice that those Episcopal Churches which are not Established have the same quality of comprehensiveness that is the just pride of the Church of England here. " Establishment " is not necessary for the maintenance of comprehensiveness, as is sometimes urged.

2. But not only has there been a great change in the Church life of England between 1662 and to-day, *there has also been a great change in our thought of the Church.* The Act of Uniformity in its preamble speaks of "a great number of people, in divers parts of this realm, who, following their own sensuality and living without knowledge and in due fear of God, do wilfully and schismatically abstain and refuse to come to their parish churches." One could quote words of courtesy as delicious from Nonconformists of the time regarding the Established Church, calling its clergy "false," "anti-Christian," " idolatrous," and the like. There is nothing to choose between the two sides in this kind of recrimination; only the one side had the good or ill fortune to have its estimate of the other placed on the Statute

Book and brought into the legislation that through the subsequent centuries has determined the relation of Church and State. In contrast to the thought of Nonconformity expressed in that preamble, these words may be quoted from "The Appeal to all Christian People" issued by the Lambeth Conference of 1920, in which the bishops say: "we acknowledge all those who believe in our Lord, Jesus Christ, and have been baptized into the name of the Holy Trinity as sharing with us membership in the Universal Church of Christ, which is His Body," and go on to speak of "the great non-Episcopal communions standing for rich elements of truth, liberty and life which might otherwise have been obscured or neglected." Here is a change of thought that is really revolutionary.

This change has been due to many things, partly to changes in the position of the Church already noticed, but partly, also, to the reaction from the mission-field, where the practical demands of the work of evangelization have drawn the missionaries of the Established Church into close fellowship with the missionaries of the Free Churches, and have led on to mutual reverence and to mutual acknowledgment not only of loyalty to Christ, but of Churchmanship, to comity in the work abroad and close fellowship in the work of the Missionary Boards here at home. This whole modern missionary movement has, like the great English-speaking nations abroad, grown up since the Act of Uniformity.

The change of thought is also due partly to our increased knowledge of one another, and to co-operation in Christian work here at home—such work, for instance, as that connected with the Student Christian Movement. No minister of the Episcopal or non-Episcopal Churches could attend a Students' Conference, a Copec Conference, or the Conference of British Missionary Societies at Swanwick, and then speak of those belonging to the other section of the Church of Christ as "following their own sensuality," "living without knowledge and due fear of God," or as being "false," "anti-Christian," and "idolatrous."

In the realm of thought, then, there has been a change in the conception of the Church from that which lies embedded in the legislation determining the relation of State and Church—a change so far-reaching and profound as to make that legislation obsolete, and to call for drastic and far-reaching alteration.

3. But it is not only the Church and the thought of the Church that have changed since 1662. *The State and the thought of the State have changed almost as much.* There has been, for instance, the formation and rise to power of Trade Unions and of other great corporations which have profoundly modified the life of the nation, and the action of the State, and the thought of men concerning the nation and the State. Broadly speaking, the political philosophy of 1662 identified the State, the Nation, and the Church, and set over

against them only the individual citizen. To-day we recognize a real distinction between all these, the State, the Nation, and the Church; instead of dealing only with this one large group and individuals, we realize the important place taken by the many groups that constitute the social life of the community. The component parts of the nation are not only so many individual citizens, but subordinate communities, not only towns and counties and other groups on a geographical or territorial basis, but Universities, Inns of Court, Academies, Trade Unions, Chambers of Commerce, the Stock Exchange, Friendly Societies, Trusts, and other associations—including Churches—formed on the basis of different human interests, and it looks as if we are on the eve of the establishment of something like a parliament of industry. This increased range and complexity of the associational life within the community, with the attendant considerable and manifold, if nevertheless limited, devolution of powers, has profoundly affected the life of the State and our thought of it, the practice of political administration and the theory of it. The State is only one of many organs of national life: it is "a necessary organ of the national community maintaining through law, as promulgated by a Government endowed to this end with coercive power, the universal external conditions of social order." [1] But we have learnt the value for the community of associations expressing other interests and possessing no coercive powers. The strength of the community is not increased by any action of the State which represses associations within its midst that express various human interests, but by action that nourishes and supports them and gives them power and responsibility under certain conditions. These conditions are, broadly speaking: (a) that the power and responsibility of the association are limited by the supremacy of the law of the land and by the restriction of coercive power to the State alone; (b) that those to whom the power and responsibility are given shall represent all those groups who share the particular interest and shall be responsible for their use of power to those whom they represent.

The only Courts that survive apart from the State Courts are the Church Courts and the University Courts, relics of the older political theory and practice. But there are any number of corporations representing different human interests with delegated powers expressed in bye-laws. These represent a new condition of the life of the State and of the relation of the State to associations and communities in its midst—a condition in which the relation of the Church and State expressed in the present Establishment has become an anomaly.

Moreover, there has been a change in the State and in the conception of the State through the reaching out of these communities and

[1] Temple, *Christianity and the State*, p. 123.

associations within the nation to international fellowship and association. The last hundred years have seen a tremendous development of this, and the formation of so large a measure of international community of interest that it is recognized now that the League of Nations is " not so much the institutional expression of an Ideal as the belated adjustment of an institution to realities." The State is an organ of community. Community was in the past for natural reasons territorially demarcated into nations; therefore the State became national. Community is becoming very largely international; therefore the State will become increasingly international also. The Church always is in principle an international society. Such a close identification of this international society—the Church—with the legal and coercive organ of a merely national community—the British State—as is expressed in the present Establishment of the Church of England is wholly out of keeping with the true nature of the Church and the State and with the way in which each has been developing, and will almost certainly develop in the future. The situation calls for a fundamental re-adjustment of relations between Church and State.

4. All these changes in Church and State have, as has been pointed out, affected their relations to each other. But there is one great change in the thought of those relations that calls for special notice. Archbishop Davidson, when addressing the Church Assembly last year, said—with the full concurrence of all the Diocesan Bishops—" It is a fundamental principle that the Church, that is, the bishops together with the clergy and laity, must in the last resort, when its mind has been fully ascertained, retain its inalienable right in loyalty to Our Lord and Saviour Jesus Christ, to formulate its faith in Him and to arrange the expression of that Holy Faith in worship." The assertion on the part of the Church of England of this as a " fundamental principle " represents a tremendous change from the thought, action, and outlook of 1662. It was the denial, then, of this " fundamental principle " that was one of the chief reasons for the origin of Nonconformity, as it has been one of the chief reasons of its continuous existence since. And that this " fundamental principle " is denied in the existing relations is amply proved by the inability of the Church for 250 years to alter its worship constitutionally and by the twice-repeated refusal of the State to allow it to make that alteration when it sought to do so and when the process of change had been eased by the Enabling Act of 1919. It has been stated that the Church of England is the only Church in Christendom that has to go to Parliament to ask how it may pray.

In view of the proved incongruity between the present Establishment and spiritual liberty it is amazing that the Archbishop should have gone on in the same speech to speak of "weighing afresh the provisions of the existing law in order to see whether any adjustment

is required for the maintenance in the conditions of our age of this principle (of spiritual liberty)." The facts of the situation demand bolder and more comprehensive action than is suggested in these words. It is no longer a question of "any adjustment," but of the nature and extent of the adjustments that have to be made.

## IV.

This leads to the next point, that the changes that have taken place indicate not only the direction in which change is to be made in the constitutional relations between the Church and the State, but also the nature and extent of those changes.

We stand between two ideal realities—the life of our Lord Jesus Christ and the Kingdom of God, the Person who has fully revealed God in an individual life and the Society that shall fully reveal Him when at last at every point it has surrendered to Him. We believe that God is now creating that ideal Society and that we are called to co-operate with Him—that He is creating that Society out of present society and that we are called to co-operate with Him in that. We have to learn His amazing patience in dealing with the material to hand. We cannot smash up and start again as some Church reformers have tried to do; we have to "carry on." But He has given us two main sources of guidance as to the way in which we are to mould society while we carry on, *viz.*:—the life of Jesus and the immediate pressure of reality. We must act in the method and spirit and temper of Jesus, responsive to the voice of God at the heart of the current event.

It is impossible to indicate here what this may mean in detail, but it would seem to involve that any relation established between the State and the Church—

(1) Must take account of the fact that the Church in England to-day is a fact of much wider range and extent than that branch of the Church that is at present Established.

(2) Must leave the Church, *i.e.*, all the Churches, entirely free for the ordering of their internal life and the expression of their faith in creed and worship, and leave the State entirely free from the grant of national funds or national buildings or of national authority on any conditions which might involve the legal or moral obligation of exercising control over the inner life of the Church. This innocent-looking sentence is meant to indicate the principle on which to settle such difficult and contentious matters as the use of cathedrals and other property acquired by the Church before 1662, tithes, and any grant that the State may wish to make and the Church to accept in the new united responsibility for maintaining Christian worship in the outlying districts of our land.

(3) Must be along the lines of the relations established between the State and other voluntary societies growing up in its midst.

The State on its side would take care that any Church claiming privilege as representing the religious life of the nation should be given weight, power, and privilege in the measure and degree in which it did represent that religious life. The Church on its side would be anxious for the opportunity of securing the Lordship of Christ in every interest of the national life and in every society representing any interest—in Trade Unions, Chambers of Commerce, the Royal Academy, as well as in Parliament—but it would seek to secure that Lordship by the persuasive constraint of His Spirit rather than by asserting a claim to special privilege in the constitution of those societies.

(4) Must leave the Church free for that international fellowship and for the realization of that greater fullness of Christ in the fullness of His Church by which alone the increasing international contacts of the world can be redeemed and made a glorious harmony. This she can only attain as she is freed from any commitments that prevent her from seeing things from the point of view of Christ, the Lord and the Inner Life of the Church of other nations, and from immediately dissociating herself from decisions and actions of the State to which she belongs which would limit, obstruct, or violate her fellowship with Christ the Lord and Inner Life of the Church of other nations. The constitutional relation of the Church with the State must be a help towards the realization of the international unity of the Church of Christ, and not a hindrance to it as it has proved in the past.

## V.

There is no doubt that the recent re-adjustment of the relations of Church and State in Scotland will be taken as a precedent[1] by those who wish to retain the privilege of State Establishment while at the same time securing spiritual liberty.

The question of prestige need not bother us. No one can add to or take away from the essential dignity of " the body of Christ." But on other grounds it is very questionable whether the Church of Scotland Act is satisfactory or would have passed practically without criticism from the members of the Free Churches in England had they not been absorbed in other interests and influenced by the thought that its main purpose was to facilitate union between the two great Churches in Scotland along lines acceptable to both. But even if the Act represents a satisfactory temporary solution of the problem in Scotland, it is difficult to see how legislation along these lines could be made satisfactory here in England. It could hardly be made to satisfy the conditions laid down in Section IV above.

1 See, *e.g.*, a letter from Lord Wolmer, Dean Fry, and other members of the " Church Self-Government League " in *The Times*, 16th Feb., and the subsequent correspondence.

It is clearly stated in the preamble of the Church of Scotland Act that the sanction of the Act is given to the declaratory articles of the Church because " they have been prepared with the authority of the General Assembly of the Church *with a view to facilitate the union of other Churches with the Church of Scotland.*" In Scheme VII again the Church of Scotland " recognizes the obligation to *seek and promote union* with other Churches." (Italics mine in both cases.)

(1) When the contemplated union between the Church of Scotland and the United Free Church takes place, the Church of Scotland will have a membership of 1,200,000 (as over against a membership of all the Protestant Churches outside the Church of Scotland of 206,000) *i.e.*, nearly 6-7ths of the Protestant membership of the Churches in the country. Whatever special privilege is accorded to this Church will be accorded to a Church that has far greater claims numerically to be considered a " national Church representative of the Christian Faith of the Scottish people " than the Church of England can make in relation to the faith and people of England.

(2) But the force of that preamble cannot be stated in numbers. It implies an attitude to other Churches, an approximation to them in outlook and temper, such as makes union with them a practical proposition in the immediate future; and that cannot be said of the Church of England. In the Scottish Act it is declared that nothing in the Act " shall prejudice the recognition of any other Church in Scotland as a Christian Church " : that phrase has not been forced in by Parliament; it expresses the attitude of the Church of Scotland and the United Free Church uniting with it to the other Churches. There is no recourse here to evasive phrases like " religious bodies " or reluctant concession of a kind of Churchmanship to non-Presbyterian Churches. Throughout, the non-Established Churches —Episcopal, Presbyterian, Congregational, Methodist—are recognized as Churches. There is no such difficulty in granting special privilege to a Church that may claim historically and numerically to represent the larger part of the religious life of the nation but makes no claim to religious or ecclesiastical superiority such as would obtain if that Church unchurched or half unchurched the rest of the Churches and so prevented itself from ever in any real sense representing them at all. This is the fundamental difference in the situation here in England from what it is in Scotland. It is a difference that came to expression in the writer's own experience a quarter of a century ago, when as a minister of a Congregational Church in Edinburgh he was asked to take his turn with the other ministers of the city in taking the daily service at St. Giles, not as an extraordinary expression of goodwill, but as a normal expression of what was right and proper in regard to services in the central shrine of the nation. So far as my memory goes there was no suggestion of any limitation of

what might or what might not be done—only the indication of the time, place, and usual duration of the service.

Members of the Church of England seem unaware of the difference in the whole situation that this claim to religious and ecclesiastical superiority makes when they point to the Church of Scotland Act as pointing the way to a possible solution of the present difficulties. If there is any help to be got from the precedent in Scotland we should by all means seek it, but that Act is based upon historical developments and theological and ecclesiastical conceptions that are different from those that attend the situation here. The Church of England is not and cannot be in the same position to the rest of the religious and general national life here in England that the Church of Scotland is in Scotland, and her relations to the other Churches and to the nation as a whole cannot be constitutionally settled in the same way. Something more relevant to the actual position here in England, and that shall express more adequately the conditions stated in IV above, is required. That will be difficult to attain : indeed, the difficulties may seem insurmountable. So intricate and involved are many of the questions that there is difficulty even for the fairest-minded among us in seeing and determining what is just. When we think of the conservatism of human nature, especially when religion is concerned, of the prejudices and passions of men on both sides when vested interests are involved, and of the low ebb of spiritual life in the community generally, we might well despair of overcoming the difficulties. But we have learned in these last years the value of fellowship—the light that is cast upon our problems through fellowship and the power that is available for overcoming difficulties through fellowship. Our friends of the Church of England have learned the value of such fellowship too. That is the method we must employ in seeking the solution of our difficulties here. If we come together anxious only to know God's will and committed to do it as it is revealed to us, the present difficulties may be the occasion of our receiving such a mighty inflow of power from God as will enable us, not only to overcome these difficulties of ecclesiastical and political relationship, but also unitedly to overcome the greater difficulties of individual and social life before which we at present stand so impotent.

W. Morton Barwell.

# A DEFENCE OF THE PRESENT ESTABLISHMENT OF THE CHURCH OF ENGLAND.

An appreciation of, not to say apologia for, the present position of the Established Church of England must perforce have regard to the historic conditions which have moulded its development. This appeal to the tradition of the past is no controversial *ruse de guerre* to evade consideration of the present value of Establishment, for it is impossible to understand (whether sympathetically or the reverse) the implications of the relationship of Church and State without such retrospect. To a considerable degree the historic tradition of the Church of England is the apologia for its Establishment; for the National Church, like the National Monarchy, is the product not of one but of many centuries of historic development.

The assertion of the fundamental principle of the Anglican Church, that of the lawfulness of National Churches, was the work of the Tudor Reformation. The religious settlement of the sixteenth century represented the victory of the principle of Nationality over that of Universality. In the particular political conditions of Tudor England this idea found expression in the substitution of the Royal Supremacy for the Papal Headship over the Church, which supremacy was achieved by the legislative acts of the Reformation Parliament which enabled the Crown to control in a restrictive sense the legislative, judicial, and administrative system of the *Ecclesia Anglicana*.[1] But the ideal of complete national uniformity in religion, expounded in the persuasive thesis of Hooker that "there is not any man of the Church of England which is not also a member of the Commonwealth, nor any man a member of the Commonwealth which is not also of the Church of England . . . so that no person appertaining to the one can be denied to be also of the other" became almost immediately a legal fiction. The concurrence of Papists in the settlement could not be expected; nor did it satisfy the demands of the Presbyterian and Independent parties, which made their appearance within the lifetime of Elizabeth herself. Within three generations of her death the situation had changed so radically that the Royal Supremacy over the Church had been arrogated by the Parliament, and the State had conceded legal recognition to Protestant Dissenters. The Revolution settlement of 1689, and especially the Toleration Act, proclaimed the failure of the Tudor ideal of national uniformity. Henceforth, though the achievement of the complete religious and political equality of Churchman and

[1] For a more detailed exposition of the constitutional position of the Church see my *Church and State in England since the Reformation* (Benn's Sixpenny Library).

Dissenter was long delayed, the Establishment of the Episcopal Church in England was by grace, not by right.

Despite the anomalous character of this situation the Establishment has endured for nearly two and a-half subsequent centuries. Its advantages to the Church of England, though not spectacular, have been not the less real and various. First may be placed the latitude of belief and practice permitted to its members, both clerical and lay. The character of comprehensiveness is essential to a National Church; but its preservation, like its creation, has been the result of the intervention of the State. In the nineteenth century this task was discharged by the Judicial Committee of the Privy Council, in which supreme ecclesiastical jurisdiction had been vested in 1833. In the Gorham case this lay tribunal upheld the lawfulness of a Low Church doctrine of baptismal regeneration, in the Denison case of a High Church doctrine of the Real Presence, whilst in the controversy concerning *Essays and Reviews* it defended the authors, though Convocation censured them. The decision in each case was given in favour of comprehension, not of exclusion; and during the last century the Low, High, and Broad Church parties in turn sheltered behind the bulwark against persecution afforded by the Establishment. In the present century it is safe to conjecture that short shrift would have been given to the Modernist party if their expulsion could have been effected by recourse only to ecclesiastical courts without the intervention of civil tribunals. In like manner the legal freehold of the beneficed clergyman has been of the greatest value as a protection against the persecution of unpopular minorities by the successively dominant Church parties. Keble himself had experience of the strength of this factor in his relations with the Bishop of Winchester, in whose diocese he was beneficed; whilst the compliment paid to the sagacity of Simeon by the later Anglo-Catholic school in their emulation of his practice of the purchase of advowsons testified to the importance which both parties attached to the freehold.

In a parallel sphere to that of the legal security afforded by the parson's freehold and by the reservation of final jurisdiction in ecclesiastical causes to a lay tribunal, stands the administrative expedient adopted by the Tudor monarchs and modified subsequently by the rise of the party system in politics, namely, the nomination by the Crown or its advisers of persons for election to bishoprics. The exercise of this power has resulted in the elevation to the episcopate of divines of varied experience and opinions. In particular the appointment of clergy who have gained experience of statecraft by association with the court and ministry, or scholastic eminence by residence in universities and schools, has delivered the episcopal bench from the restriction of view consequent upon a recruitment solely from the parochial clergy, and has given to it an outlook repre-

sentative of the several departments of national life. Apart from this method of nomination, it is difficult to suppose that, in the last century, Temple and Thirlwall would have been raised to the episcopate, or in this, that the present Bishops of Durham and Birmingham—or even peradventure of Liverpool—would have been called to such office. Nor have the advantages of State control been limited to the higher clergy. The close association of the Church with the Universities has helped to promote the combination of true religion with sound learning, preventing the divorce of theological study from the scientific methods of secular research and maintaining the tradition that the parochial clergy should be trained in a *studium generale* rather than in the narrow atmosphere of a seminary.

From the financial standpoint, the ecclesiastical endowments alone have enabled the perpetuation of the parochial system, by which the National Church has supplied a resident minister in each parish of the country, whilst other Churches have been compelled to restrict their settlement of pastors by financial difficulties. The parish priest, as the local representative of the National Church, has had opportunities of peculiar influence. Ideally his cure has embraced occasional as well as regular conformists, and his spiritual offices have been at the service of all persons resident within his parish, none being outside his cure save those who voluntarily declined to recognise or accept his pastorate.

Not a few of these advantages which the Church has derived from its Establishment have a direct reference to its position in relation to the problem of Christian reunion. Its comprehensiveness has enabled it to embrace within its communion elements both Catholic and Reformed, thus creating points of contact with several other Churches. It is, indeed, in regard to the wider question of reunion that the future justification of the Establishment will probably be recognized and admitted. In this respect its peculiar comprehensiveness and latitude have become an occasion not of reproach but of strength, setting forward the ideal of diversity in worship congenial to an age which has outgrown the notion of rigid uniformity. In the sphere of ecclesiastical polity also, the retention by the Tudor Reformers of episcopacy has given to the Church of England a continuity with the medieval Church almost without parallel amongst the Reformed Churches, whilst their recognition of the non-episcopal Churches as true members of the Universal Church has delivered it from the temerarious temptation to unchurch its nearest neighbours. The Anglican Church has never committed itself to the position that episcopacy is essential to a valid ministry, so that the question of episcopacy in the scheme of reunion is one not of faith but of administrative order. Historically also the National Church has inherited the tradition of the reception of Nonconformists as occasional communicants at its chief sacrament, if and when they so desired. The

revived idea of inter-communion is indeed but the modern equivalent of the older practice of "occasional conformity" which prevailed widely in the seventeenth and eighteenth centuries, and was itself but an element in and a step towards the wider projects of "comprehension." The King himself, being Supreme Governor of the Church of England, is likewise an attendant upon the services of the National Presbyterian Church of Scotland when resident north of the Tweed. Thus the Church of England, depending for its continued Establishment upon at least the passive acquiescence of Nonconformists, allied firmly with the Reformed Churches in recognizing Scripture alone as the authority for articles of belief, and committed in co-operation with them to the duty of re-interpreting the Christian deposit of faith in conformity with the results of modern critical study of those Scriptures, is directed by its historic tradition towards the realization of the ideal of reunion with the members of the Reformed Churches in England.

But there remains the difficulty of the present disharmony in the relations of Church and Parliament, which to some spells the break-down of the Establishment. It is true that the rejection of the Deposited Book by the House of Commons revealed the danger of certain tendencies within the Church to move away from the settled balance of doctrine and practice, which had commanded the acquiescence of the majority of the members of the Reformed Churches in England. But the most satisfactory solution of the impasse is to make the Church more truly national in character and composition. The Church of England has owed its peculiar position amongst the Churches of Europe since the Reformation to its character as a National Church. The realization of its vocation depends upon its ability to maintain its comprehensiveness and its mediatory situation, and to adapt these features to the achievement of the task of home reunion. The justification and apologia for its Establishment consist precisely in the circumstance that the State connexion has been the historic means of fashioning and preserving the peculiar characteristics which give it fitness for this destiny, despite the zeal of successive ecclesiastical parties to narrow its franchise and restrict its liberty.

NORMAN SYKES.

# ON DEATH AND AFTER-DEATH.

When Charles Kingsley was just about to pass into the Beyond he said that he had looked forward all his life to that hour with a most intense and reverent curiosity. In that respect he was not peculiar. There are some, like Samuel Johnson, who are afraid to think on that which they know they cannot avoid. There are many others who cannot leave the subject alone. Even a dead dog or possibly a dead tree may set them thinking of the inevitable end. They are not necessarily morbid people. Charles Kingsley was one of the brightest and liveliest of Christians. It does not always indicate fear, for some who have thought most on the subject have had the happiest things to say. It is an intellectual curiosity. Men have tried to understand life and found that no philosophy is complete that does not take cognizance of death.

Many of Charles Kingsley's contemporaries were particularly happy in their conclusions. Theologians like Momerie and Farrar were writing from different points of view on the "benignity of death," and large congregations were singing without conscious hypocrisy hymns of extraordinary confidence. Amongst the artists, G. F. Watts was painting a number of pictures in which death was represented as an angel in a white robe. Amongst the poets, Tennyson was writing mournful verses about the passing of his young friend, Arthur Henry Hallam, but in the end he rose to full chorus and declared that

> The face of Death is toward the Sun of Life,
> His shadow darkens earth.

There were other voices, no doubt, speaking in another tone, but this seems to be the dominating one.

It is not so to-day. More than ever (perhaps as a result of the Great War) men are fascinated by the subject, but their conclusions are not happy. Spiritualists are confident but not convincing. Christian preachers are too anxious to appear bright and cheerful to speak often on things that might depress attenuated congregations; and our choice of hymns has decidedly changed. But it is the poets I notice most: one cannot neglect them if one would understand any generation. Mr. Robert Lynd says that "painting to-day has gone to the café, but poetry lingers at the door of the church." If that is true it has failed to catch the Christian accent—on this matter, at least. Mr. John Masefield can hardly write a salt-water ballad without shuddering over a corpse or a coffin. Mr. Housman "cannot see the cherry-tree in bloom without thinking of the time when he will no longer be there to see it." James Elroy Flecker died in the war, but as he was only thirty years of age we may quote him here, and he was

always lingering around churchyards and casting over men a spell of gloom. " The Town Without a Market " is full of it :—

> When all the world lay burning in the sun
> I heard their voices speak to me. Said one :
> " Bright lights I loved and colours, I who find
> That death is darkness and has struck me blind."
> Another cried : " I used to sing and play,
> But here the world is silent, day by day . . . "

The same mournful note sounds through " No Coward's Song " :

> I am no coward who could seek in fear
> A folk-lore solace or sweet Indian tales :
> I know dead men are deaf and cannot hear
> The singing of a thousand nightingales . . .

Finally, there is Mr. Harold Monro, who in " The Last Abbot " pictures an old monk talking to his brother monks about life and death and after-death. It is a recantation. He knows he cannot die, but he will lose himself in the All :—

> Oh, I, with light and airy change,
> Across the azure sky shall range,
> When I am dead.
> . . . . .
> I shall be one
> Of all the misty, fresh and healing powers.
> Dew I shall be, and fragrance of the morn,
> And quietly shall lie dreaming all the noon,
> Or oft shall sparkle underneath the moon,
> A million times shall die and be reborn,
> Because the sun again and yet again
> Shall snatch me softly from the earth away :
> I shall be rain ;
> I shall be spray ;
> At night shall oft among the misty shades
> Pass dreamily across the open lea ;
> And I shall live in the loud cascades,
> Pouring their waters into the sea.
> . . . . Nought can die :
> All belongs to the living Soul,
> Makes, and partakes, and is the whole,
> All—and therefore, I.

The critics call this " lovely lyrism," but it is not Christian faith. What a grey mist there is upon the loveliness ! And how different from the colour and gladness of the New Testament !

But how like the world into which Christianity came ! " Speaking generally of the ancient world about the Christian era," says Mr. Edwyn Bevan,[1] " it has often appeared to me . . . that the fear of death was much more powerful and more widely diffused than it is among ourselves." It was not because there was no doctrine of immortality. In Judaism there was a definite belief in resurrection,

1 Quoted by Dr. S. Cave in *The Gospel of St. Paul*, p. 142.

the Sadducees representing a very small minority of dissenters. In the Gentile world Plato taught, and represented Socrates as teaching, that the soul of man is in its own nature "immortal and indestructible." The Stoics hesitatingly affirmed it. It was a common assumption in cities like Corinth and Athens. But there was no joy in the belief. Mr. S. B. Slack, in his *Early Christianity*, discusses the practices of the times, such as bolting and barring windows and doors after a death (the modern survival of which is the drawing of the blinds), and says that the meaning is now apparent: "All these steps are taken in order that the ghost of the dead man may be baffled." Activity continues after death, but it is likely to be malevolent in character. And though the Greeks believed in survival they believed in "a shadowy realm, a poor washed-out copy of the brilliant life on earth." Some of the inscriptions which have been brought to light make us think of Flecker. Here is one: "She who lies here coveted not, while alive, garments or gold, but desired discretion and virtue. And now, Dionysia, in place of youth and bloom, the Fates have awarded thee this sepulchre." Flecker might have taken that for his text when he sat down to write:—

> There is no new hope to be hoped for,
> There is no new word to be said:
> All ends are as shadows of shadows,
> Pale ghosts of things dead—

though his biographer's explanation is that he wrote them after lunching unwisely!

The point to be noted is not the likeness of this age to that (that has been emphasized by many writers with reference to many aspects of life). I suggest that here we have a key to the New Testament joy and especially to the exuberance of St. Paul. Saul of Tarsus was one of those curious souls who are always interrogating death. It was not a purely intellectual interest, and it was not an attitude devoid of fear. "For Paul," says Professor W. Morgan, "death is the King of Terrors, of which he cannot think without a shudder, the last enemy to be destroyed, and, for the sinner, final and irretrievable ruin." Professor Morgan goes on to say that this attitude was "neither Hebrew, nor Jewish, but Hellenistic," but I think it was temperamental. Saul's attitude would have been the same had he been born not in Tarsus but in Jerusalem. Insufficient attention has been paid to this trait in his character in tracing out his spiritual pilgrimage. His conversion, for example, is not always connected with the stoning of Stephen. How the soul of the young Pharisee must have been lacerated by that awful spectacle! How it must have raised all the old problems in his mind! What was this power that separated men from God and held them in bondage? Was it really the result of Adam's sin? Would its tyranny prevail for ever? But not only were there all the old questions: there was this new one.

Why should this Stephen go to his end so calmly, almost eagerly? Here death seemed to have lost its sting. Why?

Now the conversion of Paul was a deliverance from the tyranny of the Law and the Flesh and Demonic Powers. But it was also a deliverance from the fear of death. Indeed, it seems as though at first Paul believed that he was delivered from death altogether. "The Lord is at hand"—that is what filled his mind at the time of the epistles to the Thessalonians, and he wrote with the apocalyptic imagery natural to a Jew of the period. "The Lord is at hand," and when He comes there will be no more death. But the Parousia was delayed and converts died and he, too, was threatened with death. Thus assailed by hard facts and by questions from the churches, he had to re-think his position. He never gave up the idea of the Second Coming, but it was "not yet"; it might not be while he was in the flesh. But he came to several important conclusions. One was that death could not separate him from the love of God. Another was that there would be no interruption in the communion with Christ which made life in the flesh or out of the flesh worth living. And a third was that there would be a resurrection body. On these three conclusions there is space only for a few remarks. They show a great advance on any doctrines Paul could have held as a Pharisee. He had believed that the dead would be dead until the last trump sounded, that they would pass into some dim realm "peopled by naked souls." Probably he retained that belief in his early Christian days. But he could not rest there. He could not rest until he came to see that in the flesh or out of the flesh he was with the Lord. Even out of the flesh he would still have a body, but a spiritual body, a body given by God, "a house not made with hands, eternal in the heavens"—"in more modern speech, we shall have our personality perfected."[1] It would not be a mutilated experience but a larger and fuller life. Paul did not borrow these beliefs from Platonists and Stoics or even from mystery religions, any more than from Judaism. At the best Gentile ideas were vague and uncertain. Paul attained to definiteness and confidence and a great joy, and he came to these through faith in a Risen Christ. Death had been conquered by Christ and therefore had lost its sting.

The exact form of Paul's thought is likely here and there to be wrong: the spiritual intuitions are likely to be right. We should say this if he stood alone, because he was a great religious genius. But he was not alone. Had we several letters from the other apostles we might find that intellectual forms differed in detail, but the New Testament as a whole assures us that they would have agreed in the fundamental conclusions. But beyond the apostles is One Whose word *is* authoritative, if any word is. Even Jesus shrank for a

1 I am here following Dr. Sydney Cave whose book, *The Gospel of St. Paul*, is to me particularly illuminating in the chapter "Last Things."

moment from the Cross; yet He did not fear death. To understand the Christian hope we need only to quote three of His sayings: "Fear not them that kill the body, and after that have no more that they can do"; "Father, into Thy hands I commend my spirit"; "This day shalt thou be with me in Paradise." How natural for one of His disciples years afterwards to say: "Who for the *joy* that was set before Him endured the Cross . . ."

But my purpose here is not only exegetical. If one eye has been on the New Testament another has been on the life of to-day. The popular attitude is not denial. Men see too clearly that we cannot live by negatives alone, and that if they deny to-day affirmations will break out all around them to-morrow. If anything is certain it is that the race will never altogether give up the hope of immortality. The attitude to-day is not denial, but doubt and hesitancy, together with speculations varying from Jewish Sheol to Greek vagueness. The uncertainty is not surprising, for the subject does not admit of mathematical certainty. But it is an unsatisfactory attitude with serious consequences in this present life. It begets a race of men who brood and brood and cannot act, who become so anæmic that they lose the courage either to affirm or to deny, men like Henri Amiel, who can never commit themselves. It is not only the intellectual problem. It is a moral one. Ought not the Christian Church to give a clear lead here? Can we not say that to deny the Christian view is intellectually impossible and to halt between two opinions is morally debilitating? Can we not call upon men to affirm—to affirm because of the instinct of their own souls, because of the continuous witness of religious geniuses, because of the historic facts of Christianity, but above all because we believe in God? If He is the God and Father of Jesus Christ He could not bring children into existence only to be robbed of them as they reach maturity. That would be to cheat Himself. Is there any greater social service the Church could render than to take from men the fear of death? It would not only save poets from a depressing pensiveness, it would strengthen in all of us the impulses that make for vigorous and decisive life. "Otherworldliness" is a bogey. It is a gospel large enough for life, death, and after-death that we want.

FRANK H. BALLARD.

# TWO COMPARISONS.

## I. DANTE AND ROSSETTI.

THE year 1928 saw the centenary of the birth of Dante Gabriel Rossetti, and many aspects of his work, both as painter and poet, have been dealt with by many writers. But the more closely that work is studied, the more clearly it appears that his brush and his pen were alike dominated by the influence of Dante.

In his preface to the translation of the Early Italian Poets Rossetti speaks of this influence : " The first associations I have are connected with my father's devoted studies, which, from his own point of view, have done so much towards the general investigation of Dante's writings. Thus, in those early days, all around me partook of the influence of the great Florentine, till, from viewing it as a natural element, I also, growing older, was drawn within the circle."

But though the influence of Dante was felt by all four of the brothers and sisters, the only one who can be said to have been dominated by it was Gabriel, the one who bore his name ; the translation of the *Vita Nuova* and of many of the shorter poems shows how deeply he was imbued with it, and with his brush, fully as much as with his pen, he gives proof of his spiritual ancestry.

It is in Rossetti's attitude towards Love that the impress of Dante's spirit is most vividly seen. Love stands for different things with different men ; its significance may be said indeed to be as varied as the human race itself ; but to both of these poets Love was the interpretation of life and the revelation of the Divine ; it transcended passion and transfigured sorrow. That Rossetti recognized this link between them is shown by his detailed interpretation of the meaning of the picture known as *Beata Beatrix* : " This picture illustrates the *Vita Nuova,* embodying the death of Beatrice as treated in that work. It is not intended at all to represent Death, but to render it under the semblance of a trance, in which Beatrice, seated at a balcony overlooking the city, is suddenly wrapt from earth to heaven. You will remember how Dante dwells on the desolation of the city in connection with the incident of her death, and for this reason I have introduced it in my background and made the figures of Death and Love passing through the street and gazing ominously on one another, conscious of the event ; while the bird, a messenger of death, drops the poppy in the hands of Beatrice. She, through her shut lids, is conscious of a new world, as expressed in the last words of the *Vita Nuova*— " that blessed Beatrice, who now gazeth continually on His countenance who is blessed throughout all ages."

Each detail of the picture carries out with wonderful exactitude this idea of immortality : the halo round the head of the bird shows

that though it is a messenger of Death, Death in this case is but another name for Life; the gleam that falls upon the dial is a sign that though the tale of her years is told, the blessed Beatrice has passed, not into darkness, but into the full light of eternal day; the glory that encircles the figure of Love tells that though Death may cast his shadow, Love still reigns triumphant.

This Death in Love and Love in Death was the atmosphere in which Dante lived, and Rossetti's spirit was already permeated with it when he wrote *The Blessed Damozel* at the age of nineteen. This poem is probably the best-known of all his writings, but in *The Portrait,* written at about the same date, there is an even stronger echo of the *Vita Nuova.*

This is her picture as she was:
  It seems a thing to wonder on,
As though mine image in the glass
  Should tarry when myself am gone.
I gaze until she seems to stir—
Until mine eyes almost aver
  That now, even now, the sweet lips part
  To breathe the words of the sweet heart—
And yet the earth is over her.

. . . . .

Here with her face doth memory sit
  Meanwhile and wait the day's decline,
Till other eyes shall look from it,
  Eyes of the spirit's Palestine,
Even than the old gaze tenderer:
While hopes and aims long lost with her
  Stand round her image side by side,
  Like tombs of pilgrims that have died
About the Holy Sepulchre.

In one of Walter Pater's most penetrating passages he takes Rossetti's *House of Life* as a summary of his work and thought: "The dwelling-place in which one finds oneself by chance or destiny, yet can partly fashion for oneself; never properly one's own at all if it be changed too lightly; in which every object has its associations—the dim mirrors, the portraits, the lamps, the books, the hair-tresses of the dead and visionary magic crystals in the secret drawers, the names and words scratched on the windows, windows open upon prospects the saddest or the sweetest; the house one must quit, yet taking perhaps how much of its quietly active light and colour along with us! grown now to be a kind of raiment to one's body, as the body, according to Swedenborg, is but the raiment of the soul—under that image the whole of Rossetti's work might count as a House of Life, of which he is the Interpreter."

This House of Life was also the House of Love, but Love and Death were as inseparably united for Rossetti as for Dante. The story of his marriage with the beautiful young milliner whose soul was so

closely knit with all things lovely that she seemed to live outside the prosaic atmosphere of the every-day world has often been told. It is from her brother-in-law, William Michael Rossetti, that we have the following description of her: "Tall and finely formed, with a lofty neck and regular yet somewhat uncommon features, greenish-blue unsparkling eyes, large, perfect eyelids, brilliant complexion and a lavish wealth of coppery golden hair." But perhaps a brief entry in Madox Brown's diary gives an even more vivid impression of her strange charm: "Oct. 6. 1854. Saw Miss Siddal, looking thinner and more death-like and more beautiful and more ragged than ever. A real artist, a woman without a parallel for many a long, long year."

It was during the years preceding their marriage that Rossetti translated his selections from the Early Italian Poets, which, together with his rendering of the *Vita Nuova,* were published in 1861. "Whatever is mine in this book is inscribed to my wife," was the dedication that he prefixed to it, and that he identified his love with Dante's is shown by the passage in the introduction in which he says that the figure of Beatrice will seem to each one who gazes on it "the friend of his own heart."

When Dante wrote the *Vita Nuova* his beloved Lady had already been taken from him; when Rossetti translated it Elizabeth Siddal was still living, and it has been generally taken for granted that the laments for Beatrice were rendered by him with such poignant beauty because they expressed the anguished forebodings that were caused by her failing health:—

> Death, have some pity then for all the ill
> Which cannot choose but happen if she die,
> And which will be the sorest ever known.
> Slacken the string if so it be thy will
> That the sharp arrow leave it not, thereby
> Sparing her life, which if it flies is flown.
> O Death, for God's sake, be some pity shown,
> Restrain within thyself, even at its height,
> The cruel wrath which moveth thee to smite
> Her in whom God hath set so much of grace,
> Show now some ruth if 'tis a thing thou hast.

Or again:—

> I was 'ware of one, hoarse and tired out,
> Who asked of me: "Hast thou not heard it said
> Thy Lady, she that was so fair, is dead?"
> Then lifting up mine eyes as the tears came,
> I saw the Angels, like a rain of manna,
> In a long flight flying back heavenwards;
> Having a little cloud in front of them,
> After the which they went and said "Hozanna!"
> And if they had said more you should have heard.
> Then Love said, "Now shall all things be made clear:
> Come and behold our Lady where she lies."
> These 'wildering fantasies
> Then carried me to see my Lady dead.

Even as I there was led,
Her ladies with a veil were covering her;
And with her was such very humbleness
That she appeared to say, " I am at peace."

The bliss of a perfect marriage union inspired, so it has been thought, the beautiful lines:

Thou lovely and beloved, thou my love;
Whose kiss seems still the first; whose summoning eyes,
Even now, as for our love-world's new sunrise,
Shed very dawn; whose voice attuned above
All modulation of the deep-bowered dove,
Is like a hand laid softly on the soul;
Whose hand is like a sweet voice to control
Those worn tired brows it hath the keeping of:—
What word can answer to thy word—what gaze
To thine, which now absorbs within its sphere
My worshipping face, till I am mirrored there
Light-circled in a heaven of deep-drawn rays?
What clasp, what kiss mine inmost heart can prove,
O lovely and beloved, O my love?

But if the tale is true that the overdose of laudanum that ended his wife's existence after two years of marriage was taken, not to cure neuralgia, but in despair at the discovery of his absorbing passion for another, we must ascribe their inspiration to another source. The beloved object, in that case, was not separated from him by death, but by the fact that she was already a wife, and that there was no hope of any bond between them. Such separation is only another name for death, since it extinguishes joy and hope in the breast, and the absolute sway of a love that can yet never be satisfied finds its expression in the picture known as *Sibylla Palmifera*, with its accompanying sonnet, a poem which has the true cadence of the sonnets of the *Vita Nuova*:—

Under the arch of life, where love and death,
Terror and mystery, guard her shrine, I saw
Beauty enthroned; and though her gaze struck awe,
I drew it in as simply as my breath.
Hers are the eyes which, over and beneath
The sky and sea, bend on thee—which can draw,
By sea or sky or woman, to one law,
The allotted bondman of her palm and wreath.
This is that Lady Beauty, in whose praise
Thy voice and hand shake still—long known to thee
By flying hair and fluttering hem—the beat
Following her daily of thy heart and feet,
How passionately and irretrievably,
In what fond flight, how many ways and days.

As Dante delighted to speak of himself as the " servant " of Beatrice, so Rossetti here speaks of himself as the " bondman " of the woman who expressed for him the spiritual beauty of the world, even as sea

and sky express it for others; passionately and irretrievably he followed her daily, finding in her image what Dante found in the memory of Beatrice—

A new perception born of grieving love.

There is a strange significance in the fact that the first subject that Rossetti chose for illustration from the *Vita Nuova* was the well-known passage in which Dante speaks of the unseen presence of his lost Love: "On that day which fulfilled a year since my Lady had been made of the citizens of eternal life, I sat in a place apart, where remembering me of her, I was drawing an angel upon certain tablets. And as I drew I turned my eyes and saw beside me persons to whom it was fitting to give honour, and who were looking at what I did; also, as it was told me afterwards, they had been there a long while before I perceived them. Perceiving whom, I arose, and saluting them, said, '*Another was present with me*'."

As early as 1849 Rossetti made a pen-and-ink study of this incident, executing it in water colours in 1853, and an examination of his artistic work shows that to this first choice of the *Beata Beatrix* as a subject he remained faithful through the whole of his life:—

1849. *First anniversary of the death of Beatrice.* Pen and ink.
,, *Il Saluto di Beatrice.* Pen and ink.
1851. *Beatrice denying Dante her salutation.* Water colour.
1852. *Meeting of Dante and Beatrice in the Purgatorio.* Water colour.
1853. *Anniversary of the death of Beatrice.* Water colour.
1855. *Dante's Dream at the death of Beatrice.* Water colour.
1859. *Beata Beatrix.* Crayon study.
,, *Dante and Beatrice.* Oil.
1863. *Beata Beatrix.* Oil.
1864. *Dante meeting Beatrice in Paradise.* Water colour.
1865. *Dante's Dream.* Crayon study.
1868. *La donna della Finestra.* Crayon study.
,, Female head for *Dante's Dream.* Crayon study.
1869. *La donna della Finestra.* Crayon study.
,, *Beata Beatrix.* Crayon replica.
1870. *Dante's Dream.* Oil.
1871. *Beata Beatrix.* Water colour.
,, *The dead Beatrice.* Crayon study.
1872. *Beata Beatrix.* Oil replica.
,, ,, ,, Crayon replica.
,, *The Salutation of Beatrice.* Water colour.
1873. Study of a Lady for *Dante's Dream.* Crayon.
1874. Study for *Dante's Dream.* Crayon.
1875. Studies for *Dante's Dream.* Crayon.
,, Studies for *Dante's Awakening.* Crayon.
1878. *Dante's Dream*; with double predella. Oil replica.
1879. Study for *La donna della Finestra.* Pen and ink.
,, *La donna della Finestra.* Oil.
,, *Beatrice.* Oil.
1880. *Beata Beatrix.* Oil replica.
1881. *The Salutation of Beatrice.* Oil.

Other pictures which draw their inspiration from Dante's life and works might be added, such as *Paolo and Francesca* (1854), or *Giotto painting the portrait of Dante* (1852). It would be difficult to match this fidelity to one fount of inspiration from the works of any other painter.

This intercommunion of spirit gives a mystical quality to Rossetti's poems and pictures, but it does not detract from their reality. Seymour Kirkup, the discoverer of the portrait of Dante in the Bargello chapel, believed that he received visits from the poet, and that he answered questions as to the past. " I asked him if Beatrice was a Florentine lady," he wrote to W. M. Rossetti, in March, 1868, " No." " Who was she? " " *Era una idea della mia testa.*" In such mysticism as this, Rossetti has no part; Beatrice, to him, and he doubted not to Dante also, was no mere symbol of Divine Beauty and Grace, but a living, breathing woman—how otherwise should Dante have written of her with such full-blooded fervour :—

> Love saith concerning her : " How chanceth it
> That flesh, which is of dust, should be thus pure? "
> Then, gazing always, he makes oath, " For sure,
> This is a creature of God till now unknown."
> She hath that paleness of the pearl that's fit
> In a fair woman, so much and no more ;
> She is as high as Nature's skill can soar ;
> Beauty is tried by her comparison.
> Whatever her sweet eyes are turned upon
> Spirits of love do issue thence in flame,
> Which through their eyes who then may look on them
> Pierce to the heart's deep chamber every one,
> And in her smile Love's image you may see ;
> Whence none can gaze upon her steadfastly.

The lines that Rossetti here translates so felicitously might have been the utterance of his own heart, and a love such as this, so vivid and so vigorous, could not be blotted out either by separation or by death. To him, as to Dante, life might be desolate when bereft of the beloved presence, but it could not be barren ; love might be stricken but it could never be unfruitful.

There are two great sources of consolation in bereavement—the sense of uninterrupted presence and the hope of ultimate union. Dante drew comfort from both of these : " One was present with me," was his declaration, and as to the future, he looked forward in full confidence to the time when he should join his Beata Beatrix in the Paradise of God. This two-fold consolation was Rossetti's also. In one of his most lovely poems, *The Stream's Secret* (1869), he soothes his sorrow with the thought that one day his love will find its fruition :—

Oh ! sweet her bending grace
Then when I kneel beside her feet;
And sweet her eyes o'erhanging heaven; and sweet
The gathering folds of her embrace;
And her fall'n hair at last shed round my face
When breath and tears shall meet.
Pity and love shall burn
In her pressed cheek and cherishing hands;
And from the living spirit of love that stands
Between her lips to soothe and yearn,
Each separate breath shall clasp me round in turn
And loose my spirit's bands.

In *Parted Presence* he comforts himself with the unbroken union of soul that neither Life nor Death can destroy :—

Love, I speak to your heart,
Your heart that is always here.
Oh ! draw me deep to its sphere,
Though you and I are apart;
And yield, by the spirit's art,
Each distant gift that is dear,
Oh ! love, my love, you are here.
. . . . .
Your heart is never away,
But ever with mine, for ever,
For ever without endeavour,
To-morrow, love, as to-day;
Two blent hearts never astray,
Two souls no power may sever,
Together, oh ! my love, for ever.

For Rossetti, as for Dante, the sorrows of life are past and gone; over both graves the sea-wind sweeps : Dante lies

By the pine forest and the silent shore
Which bounds Ravenna's immemorial wood,

Rossetti in the peaceful little churchyard of Birchington-on-Sea. More than five hundred years separated them in this mortal life, but to read of Dante's meeting with Virgil upon " the lonely steep " is to feel that the same eager greeting must have sprung to Rossetti's lips if he in his turn should have been permitted to see the poet who had so long swayed his thoughts :—

Glory and light of all the tuneful train !
May it avail me that I long with zeal
Have sought thy volume and with love immense
Have conned it o'er. My master thou and guide !

What would Rossetti's life and work have been without the influence of Dante ? This is one of those questions that may be asked, but can never be answered. That his genius would have found full expression in some form or other is abundantly certain, but without that constant communion with the long-dead Florentine, it would have

been moulded on very different lines. That he himself realized this is proved by his sonnet *Dantis Tenebræ* :—

> And didst thou know indeed when at the font
> Together with thy name thou gav'st me his,
> That also on thy son must Beatrice
> Decline her eyes according to her wont,
> Accepting me to be of those that haunt
> The vale of magical dark mysteries
> Where to the hills her poet's foot-track lies
> And wisdom's living fountain to his chaunt
> Trembles in music? This is that steep land
> Where he that holds his journey stands at gaze
> Towards sunset, when the clouds like a new height
> Seem piled to climb. These things I understand :
> For here, where day still soothes my lifted face,
> On thy bowed head, my father, fell the night.

MARY BRADFORD WHITING.

## II. REMBRANDT AND BUNYAN.

### A STUDY IN SELF-ANALYSIS.

LIKE the *Odyssey, Don Quixote, Faust,* or *Gulliver's Travels, Pilgrim's Progress* is the story of a marvellous journey. But there the similarity ends. In its essence, Bunyan's allegory is analytical rather than descriptive or expository. The *Pilgrim's Progress* is nothing more than the drama of Bunyan's own soul as he journeyed along life's road. I wish to develop the idea of this self-revelation by examining with it the self-portraiture of Rembrandt, his contemporary.

The names of Rembrandt and Bunyan may indeed appear strange in juxtaposition, but the strangeness is only one dictated by familiarity, and is not fundamental. My thesis is that these illustrious contemporaries examined themselves with pitiless precision, and they revealed the results of their self-analysis with a clarity and a frankness which would make the average man recoil in dismay.

In his classic work John Bunyan tells us, in the form of a record of an eventful journey, the drama of his own spiritual struggles. Some of the dramatis personæ were, beyond doubt, representations of his own fellow townsmen ; but the rest were incarnated phases of his own consciousness. In the characters of Mr. Pliable, Hopeful, Mr. Money-love, Mr. Worldly-Wiseman, Giant Despair, and Mr. By-ends one may catch a glimpse of John Bunyan as he passed, through radiance and shadow, from day to day.

Rembrandt the painter and realist was born at Leyden on 15th July, 1606, twenty-two years before Bunyan. The mention of

his great works, other than his self-portraits, is not relevant to this essay and so must be passed over. His self-portraits, of which there are believed to be upwards of eighty, are a succession of self-revelations. They were executed with the loving skill of the master and they reveal the results of a cruel, cold, and ultimate self-analysis. In them the artist became a scientific analyst. They constitute his *Pilgrim's Progress* in line and colour. There is Rembrandt, the Worldly-Wiseman, in the fecund period of early manhood and in the high noontide of affluence and prosperity, dressed in sumptuous apparel, looking out with bold eyes and self-complacent mien from the canvas; there is also Rembrandt's Giant Despair in the sackcloth of declining fortunes, gazing balefully out of the canvas with brooding eyes, behind which cynicism and bitterness lie ill-concealed. And between these two extremes, from affluence and youth, to poverty and grey hairs, there is a whole series of self-portraits covering the entire gamut of his experience. In every self-portrait Rembrandt revealed himself to the world as he really was and not as the souvenir-hunting public would expect him to appear.

The self-revelations, of John Bunyan in the *Pilgrim's Progress*, and of Rembrandt in his self-portraits, are similar in nature. Each chose for the accomplishment of his task that medium in art with which he was most familiar—Bunyan allegory, Rembrandt canvas. It is not too bold an assertion to make, that psycho-analysis began with these men. They set a paradoxical fashion which the fashionable cannot discuss or imitate, and which only the pure in heart and the intellectually honest can ever hope to follow. They scrutinized their inner selves with cold penetration and unerring accuracy. They were both realists.

In these modern days, when psychology is the twilit refuge of faddists and spinsters, one hears a great deal of easy babble about psycho-analysis; but I would humbly suggest that it were far better to psycho-analyse yourself with *Pilgrim's Progress* in your hand, or a keen remembrance of the realist's self-portraits in your mind, than to let any modern necromancer tinker with your soul.

A. J. Whitmarsh.

# DEVELOPMENTS AND EXPERIMENTS.

*This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.*

*Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.*

*Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.*

## A SCHEME OF CHRISTIAN EDUCATION.

In offering this Scheme of Christian Education for the consideration of ministers and leaders of Sunday Schools, it may be well to explain how it came into being. A group of Congregational ministers in Sheffield, feeling a concern about the work of their schools, particularly in the Intermediate and Senior departments, met to explore the possibilities of increased efficiency. They agreed that the aim, particularly in these departments, should be much more definitely the training of scholars for the service of the Church and Kingdom, and that the Intermediate and Senior courses should be arranged to cover the whole ground of Churchmanship, thus supplementing very considerably the special catechumen classes for membership, which are admittedly often hurried and inadequate. If success could be obtained here the problem of the relation of school and church would be solved. It would no longer be a question of how to build a bridge between the two, for the school would become quite definitely an integral part of the church.

The lessons arranged by the British Lessons Council seem to us, in the main, to meet the need for the Primary and Junior Departments. The Junior (International) scheme covers the Bible history, adopts the story method, and sets forth Jesus as Hero and Leader. It also illustrates Christian history and missions, and serves to lead the scholars to a decision for Jesus Christ, and to enrolment in a definite relation to the Church.[1]

The point of departure from the accepted method we make at the Intermediate age. The report of an experiment made by the Rev. Harold Thomas, of Hillsborough, led to the conviction that along his lines a curriculum could be devised which would give much more definite and adequate instruction in the Bible and in Christian history as understood by modern students, and more calculated to win the young people to a fuller allegiance to Jesus Christ and to membership of His Church.

As the scholars are developing quickly, and as the historical order is important, each year has its own lesson, *i.e.*, there is no uniform lesson for the whole department. No supplemental talk can therefore be given.

1 The school at Hillsborough, mentioned below, has, however, adopted a three years' course of story lessons on the Bible and Christian History for its *Junior* Department, in order to secure continuity and to familiarize the scholars with the chief personages of Biblical and Christian history in correct order.

Seven or eight Sundays are left for common lessons, at the great seasons of the Church, and special anniversaries. The teacher moves with the scholars during the whole four years, works steadily through the Old and New Testaments and the story of the Church, and through an intensive study of the life and teaching of Jesus, bringing all to a climax in an appeal for acceptance of Jesus as Saviour and Lord, with Junior membership of the Church.

It is recommended that helpers for the Primary Department be taken only when the Intermediate course is completed. The appeal at the close of the four years is therefore for service in the Sunday School, or (and) the graduated study of Christian citizenship and Churchmanship in the Senior Department. The Intermediate course lays the foundation for the work of the Senior course, which is a four years' course of training, during the ages 16—19, for service for Jesus Christ in Church and World.

It is assumed that the young people have decided to follow Jesus: the next thing is to ask them to prepare themselves seriously for His service. They need a real insight into and knowledge of the world of religion in which they will have to play their Christian part; guidance in the way to religious health and strength; knowledge of the Christian forces with which they are to work; understanding of Christian thought; and knowledge of how the Kingdom of God has come and is coming in the world.

The outline suggested below is:—Age 16: Christianity and other systems of Religion: Christian Missions; age 17: The Devotional Life; The Church and the Churches; age 18: Christian Doctrines; age 19: The Social Application of Christianity.

Such an all-round training will enrich the religious life and prepare for whatever specialized form of service may be undertaken later. Rightly and inevitably the adult will lean to the mystical, social, or doctrinal side of the Faith, but there will be a richer mutual sympathy among those who have had this wider initial training. In a church organized to serve the Kingdom in the fullest way, the lessons will be felt by the young to be their equipment, enabling them to take part usefully in the full service of the Church.

## THE OUTLINE SCHEME.

### INTERMEDIATE LESSONS.

(A four years' Course. For the 208 Sundays there are 169 lessons in all, leaving roughly 7 each year for Christmas, Easter, Whitsun, Harvest, Missionary, Sunday School Anniversaries, Promotion Sunday, and the rest for special services which may be desired. These will be of a united character for the whole department, or even School, and are not set out in the Scheme given, which is restricted to the 169 lessons.)

#### I.—The Bible.

To give to the scholars a general knowledge of the Bible as revealed to modern historical and literary research, noting (*a*) the growth of *O.T.* religion towards Jesus; (*b*) the growth of Judaism to which Jesus came; (*c*) the literature of the Christian Church which came after Him.

(Here only the subjects and the books to be studied are indicated; the details of selected passages are given in the teachers' notes.)

(*a*) *The Old Testament.*

1. Introduction : The Bible and Jesus : (Table of Contents).

*Earliest Writings.*

2. The Book of the Covenant. Moses. (*Ex.* 20-23).
3. Early Poetry (*e.g., Judges* 5).
4. Early writings : " J " Story of Kingdom.
5. Early writings : Early *Psalms* and *Proverbs.*
6. Composite nature of Pentateuch.

*The Literature of Northern Israel.*

7. *Amos.*
8. *Hosea.*
9. The Elohist " E," and the " E " Psalms : End of Israel.

*The Religion of Judah.*

10 & 11. *Isaiah.*
12. *Micah.*
13. King Josiah, and
14. The Deuteronomic Reformation : *Zephaniah.*
15. *Nahum* and Fall of Assyria.
16 & 17. The Fall of the Kingdom.
18 & 19. *Jeremiah.*

*The Exile.*

20-22. The Exile (*Ps.* 137, Ezekiel, The Holiness Law, " H," *Hab.,* Slave songs, 2nd *Isaiah*).

*Early Judaism.*

23. The Return from Exile (*Haggai* and *Zechariah*).
24-26. The Founding of Judaism (*Obadiah, Malachi,* 3rd *Isaiah, Neh.* and *Ezra.* The " P " Document).

*The Development of Judaism.*

27. The New History and Songs (*Chron., Ezra, Neh., Psalms*).
28 & 29. Three Books (*Esther, Ruth, Job*).
30. The Renewed Call to the World Task (*Jonah*).
31. Despair (*Ecclesiastes, Joel*).
32. In Persecution (*Daniel* and *Maccabees*).
33. Dawn of Immortality and Loss of Freedom (Late *Psalms* and *Psalms of Solomon*).
34. Summary of Hebraism and of Judaism in Jesus.

(*b*) *The New Testament.*

35. Jesus and the Early Church.
36. *Ep. of James* and Fall of Jerusalem.

*The Writings of Paul.*

37. 1 and 2 *Thess.*
38. The Corinthian letters (I and II *Cor.,* II *Tim.* 4, *Titus* 3, fragments).
39. The Gentile Mission (*Gal., Romans*).
40 & 41. Letters from Rome (*Col., Philemon, Ephes.*).
42. Later and last letters (*Phil.* and II *Tim.,* fragments).

*Other N.T. Writings.*

43. *Hebrews.*
44. Roman Literature. *Mark* and 1 *Peter.*
45. The Synoptic Problem : Gospels and the Churches.
46. *Matthew* : The Antiochene Gospel.
47. *Luke* : The Achaian Gospel.
48. *Acts* : The Apologia to the Roman nobility.
49. The Domitian Persecution (*Revelation*).
50-51. The Ephesian Gospel and Epistles (*John* and I, II, III *John*).
52. The Second Century (*Jude* 1, II *Tim.*, *Tit.*, II *Peter*).
53. Review : The *New Testament* and Jesus.

### II.—Christian History.

To give to the scholars a general knowledge of the outlines of Christian history, yet noting as far as possible at every stage how far each development is an embodiment of the Spirit of Jesus, that in making it we may believe the " Spirit was taking of the things of Christ and revealing it " to those responsible for it, *i.e.*, Jesus, Source and Origin of all true life. For this purpose selections from the Gospels are included in notes for each lesson. (Text Book suggested : Cowan, *Landmarks of Church History*, Guild Text Books, 1s.).

*The Apostolic Church.*

1. The Church at Jerusalem.
2. The Church at Antioch.
3. The Churches of Paul.
4. Nero's Attack.
5. The Seven Churches of Asia.
6. The Domitian Persecution.
7. Review : The Apostolic Age.

*The Church and the Roman Empire.*

8. The Age of Apologists.
9. The Church at Lyons.
10. The Growth of Organization.
11. The Montanist Movement.
12. The Decian Persecution.
13. The Diocletian Persecution.
14. The Establishment by Constantine.
15. The Nicene Creed.
16. Review : The Victory and Defeat of Establishment.

*The Church in Dark Ages and Middle Ages—An Experiment in Christendom.*

17. The Days of Alaric and Augustine.
18. Benedict and Monasticism.
19. The Greek Church.
20. Gregory the Great.
21. Mohammed.
22. Missionaries to N. Europe.
23. The Holy Roman Empire.
24. Catholicism and Heathenism.
25. Hildebrand and the Papacy.
26. The Crusades.
27-9. Reformers : The Waldensians ; Francis and Dominic ; Wycliffe.
30-1. Scholars : Aquinas ; Erasmus.
32. Review : The Middle Ages.

*The Reformation.*

33-5. The Reformation: Luther; Calvin; In England.
36. Anabaptists and Congregationalists.
37. The English Bible.
38. The Counter-Reformation.
39. Reaction: Deism.

*Birth of Modern Period.*

40. The Evangelical Revival.
41. Beginnings of Modern Missions.

*The Church and Modern World.*

*Progress in World Evangelization:*

42. Africa.
43. India.
44. China.
45. The Pacific.
46. Edinburgh and Jerusalem Conferences.

*Progress in World Christianization:*

47. Personal Service (Shaftesbury).
48. Social Service (Settlements).
49. Legislation.
50. Copec and Stockholm Conferences.
51. Copernicus and Einstein.
52. Biology and Psychology.

*The Church and Truth.*

*Christian Unity.*

53. Roman Reactions.
54. Anglican Gestures.
55. Unity Realized: S. India, Canada; Methodism, *etc.*
56. Review: The Kingdom awaiting us.

### III.—Jesus, Saviour and Redeemer.

After a Review of the life and death of Jesus, a close study is made of the personality and work of Jesus, utilizing in particular the findings of psychology to describe His work for men.

1. Introductory Lesson: Scheme and aim of Lessons.

*The Story of Jesus.*

2. Birth Stories and Infancy.
3. Baptism and Transfiguration.
4. Galilean Ministry.
5. Jerusalem and Samaritan Ministry.
6. The Ministry beyond Palestine.
7. The Journey to Jerusalem.
8. Conflicts and Comfortings.
9. The Arrest and Trial.
10. The Crucifixion.
11. The Resurrection.
12. The Gospel Portraits of Jesus.

*The Character of Jesus.*

13. Humility and Dignity.
14. Gentleness and Sternness.
15. Patience and Anger.
16. Love of Solitude and of Crowds.
17. Homeless and Homely.
18. Lover of and Breaker of Law.
19. Patriot and Internationalist.
20. Holy and Friend of Sinner.
21. Individual Saviour and World Leader.

*Jesus and His Environment.*

22. Jesus : The Lover of Nature.
23. Jesus : The Workman.
24. Jesus : The One Who knew Woman's Work.
25. Jesus and His National Literature.
26-7. Jesus and the Social Life : Markets and Mansions ; Temple and Synagogues.

*The Work of Jesus.*

(*a*) *Personal Dealings.*

28. Friend and Saviour of Children.
29. Teaching of respect for Children.
30-1. Friend of Young Men : the Paralytic ; the Young Ruler.
32. Friend of Jairus's Daughter.
33-6. Friend of Sinners : Zacchaeus and Matthew ; Simon Zealot and the Dying Thief ; The Pharisees ; The Outcasts.

(*b*) *Teacher.*

37-40. By Parable ; by Personal Friendship ; by Dramatic Appeal ; by all united in the Cross.

(*c*) *Friend.*

41-3. Jesus and His Friends : His service to them ; His Demands of them ; His Life for them.

(*d*) *World Leader.*

44-6. Jesus and His nation : The Crisis with Rome ; the appeal to the Jews ; the appeal of the Cross.
47-9. Jesus and other nations : The Samaritans ; the appeal to Pilate ; the appeal of the Cross.

*The Person of Jesus.*

50-2. Jesus conscious of His power : to forgive ; to forget ; to judge the world for ever.
53. Jesus, Risen Lord of every Nation.
54. Jesus, Lord of each and every man.
55. Jesus, Perfecter of every type.
56. Jesus, Universal and Individual Saviour.

*Jesus and Ourselves.*

57-60. What Jesus can do for me, for us. Review and Decision days.

## THE SENIOR LESSONS.

(There are about 40 lessons for each year, leaving opportunity for special lessons and festivals.)

### I.—Christianity and Other Religions : Christian Missions.

(Age : 16 years. Text Book : Grant, *The Religions of the World,* Guild Text Books. 1s.)

1. Introduction : The aim and scheme of the lessons.
2. The Animists : Distribution to-day and in the past : qualities.
3. The Animists : In modern life, contacts with western life.
4. The Animists : Contacts with Christianity, in South Seas.
5. The Animists : Contacts with Christianity, in Africa.
6. The Black Peoples to-day, and their contribution to Christianity.
7. The Religion of Persia : Parsees : Contacts with Hebrews and Christians.
8. Hinduism : Origin and Chief Ideas, Literature.
9. Hinduism : Contrasts—the Sadhu and Popular Hinduism.
10. Hinduism : Contacts with Christianity : in History.
11. Hinduism : Contacts with Christianity : in Modern times.
12. Hinduism : The Modern Outlook : contact with Secularism.
13. Buddhism : The Life of Buddha, the spread of Buddhism.
14. Buddhism : Modern Buddhism : Action and Reaction to Christianity : to Secularism.
15. Confucianism : Chinese Popular Religions.
16. Confucianism : The Life and Teaching of Confucius : its service to China.
17. Confucianism : Christianity in China, Historic and Modern.
18. Confucianism : Christianity in China in contact with Secularism.
19. Confucianism : Christianity in China, The Chinese Church.
20. A Retrospect : how Christianity met the religions of the Roman world, conquest and absorption, and the outlook to-day for ancient faiths.
21. Islam : Life and Work of Mohammed : the Koran.
22. Islam : Christian Contacts : the Crusades.
23. Islam : Christian Contacts : Missions.
24. Islam : Modern Changes.
25. Islam : The Christian opportunity.
26. Christianity and the World to-day : Roman and Protestant Missionary Societies.
27. Christianity and the World to-day : The Story of the L.M.S.
28. Christianity and the World to-day : The Response to Nationalism.
29. Christianity and the World to-day : New Methods and Old in the Field.
30. Christianity and the World to-day : The Jerusalem Programme.
31-7. A Review of the L.M.S. to-day : The Home Organization ; Africa ; Madagascar ; The South Seas and Papua ; South India ; North India ; China.
38. A Review of Colonial Missions : Australia, Canada, Jamaica, *etc.*
39. Missions to the Jews.
40. Inter-Christian movements : Protestant Revivals in S.E. and E. Europe.
41. Conclusions and Review : Our part in missions : the motives for service.

IIa.—The Devotional Life. The Classics. (Age 17 years.)

1. *The Practice of the Presence of God* (Br. Lawrence).
2. The Prayer of Quiet: Methods of Prayer.
3. The Notes of Prayer: Thanksgiving (General Thanksgiving: *Te Deum, etc.*).
4. The Notes of Prayer: Thanksgiving Psalms and Hymns: Devotional Use.
5. The Notes of Prayer: Confession (General Confession, Psalms, Hymns).
6. (The Dangers and Rewards of Self-examination.)
7. The Notes of Prayer and Intercession (General and individual).
8. Meditation: The Food of the Mind, Bible-reading.
9. Meditation: The Application of the Senses: Imagination.
10. Meditation: The Act of Resolution.
11. The Great Prayers of the Church: Use of written prayers in devotion.

12-19. Devotional Classics: Selections from, and outline of work and life; Augustine's *Confessions* (Conversion: Meditation in sorrow); Francis of Assisi, Canticle of the Sun (Nature mystic); Letters of S. Catherine of Siena (Practical sense); Gregory the Great, *Book for Shepherds* (Value for priesthood of ordinary man); Lady Julian, *Revelations of Divine Love* (Personal piety); William Law, *Serious Call* (The Value of Rules); John Bunyan, *Pilgrim's Progress* and *Grace Abounding;* John Woolman's *Journal* (Slavery).

20. Public Worship: Some practical guidance and aids to fuller use of.
21. Public Worship: Public Prayer. Forms and how to share in these.
22. Public Worship: The Fellowship Meeting: Christian participation in.
23. Public Worship: The Communion Service.
24. Conclusions and Review.

IIb.—The Church and the Churches.

1. Jesus and the Church.
2. The New Testament Churches.
3. The Two Lines of Development, Catholic and Congregational.
4. The Anglican Churches.
5. The Presbyterian Churches.
6. The Baptist Churches.
7. The Methodist Churches.
8. The Society of Friends.
9. The Congregational Churches.
10. Church Unity—what is the ideal?
11. Unity in Methodism, in Canada, S. India, China, and India.
12. Practical Unity in Service, abroad and at home.
13. Congregationalism: Its history—ebb and flow.
14. Congregationalism: To-day, National, County and Local Organization.
15. Congregationalism: The Ministry, the Colleges.
16. Congregationalism: The Sacraments.
17. Local History, our own history, and future outlook.
18. The Churches of our locality, work, co-operation, and future.

The aim is to give a working knowledge of the Christian societies in which the young people will be working in years not far ahead; and to bring the scholars to a point at which they should be ready to accept for themselves those loyalties that are implied in full membership of the Church.

III.—Christian Doctrines. (Age 18 years.)

1. Introduction: The importance of what we believe, individual and social.
2. Essentials of Christian Belief: Religious, Created by Cross; Individual.

*The Christian Experience of Salvation.*

3. Personal forgiveness and reconciliation with God.
4. Discovery of the true self.
5. Discovery of nature.
6. Discovery of human unity.

*The Doctrine of the Incarnation.*

7. Who is the Saviour? Historic statements.
8. The Heresies, denial of humanity.
9. The Heresies, denial of divinity.
10. Christianity, a historical religion: Theosophy.

*The Doctrine of Atonement.*

11. The Crucifixion and the Crucified.
12. Doctrines of Atonement.
13. A Re-statement. The Living Mediator.

*The Doctrine of God.*

14. Polytheism, Monotheism—Hebrew, Islam, and God, the Father.
15. The Spirit, the Numinous: the Holy Spirit.
16. The Trinity, and Personality.
17. The Trinity, and Social Unity.

*The Doctrine of Creation.*

18. The Purpose (Stage of Incarnation) and Method (Evolution).
19. Science and Religion.
20. Completion of Creation: the Redemption of Nature.
21. Nature, and the revelation of moral character of God.

*The Doctrine of Man.*

22. Material for, variety of doctrines: psychology.
23. Freedom and Necessity.
24. Calvinism and Arminianism.
25. Morality and Religion.
26. Bodily Health; the Christian doctrine of the body.
27. Body and Soul; "Christian Science."
28. The Healing and Health of Personality.

*The Doctrine of Immortality.*

29. Historic Ideas, basis of idea of immortality.
30. Jewish Religious development of doctrine.
31. Christian Doctrine, and "Spiritualism."
32. Life in the world to come.
33. The Influence of the doctrine in life.

*The Doctrine of Humanity.*

34. The Science of social psychology.
35. The Brotherhood of Man.
36. The Body of Christ, and the Kingdom of God.
37. The Value of Creeds to Society and Individual.
38. The Doctrine of Sacraments.
39. The Religion of Fellowship—a heresy, and the truth of.

*The Destiny of the World.*

40. The Idea of Progress.
41. Apocalypticism and Adventism.
42. A synthetic view.
43. Conclusions—the perfecting of Doctrine, a life task.

IV.—The Social Application of Christianity. (19 years.)

1. Introductory Lesson : the meaning of Social Service.
2. The Life of the Kingdom and the Religious Life.

*The Overcoming of Evil.*

(i) *Slavery.*

3. Onesimus, Philemon, and Paul.
4. The Liberation Campaign.
5. Slavery to-day.

(ii) *War.*

6. Christians in the Roman World.
7. Areas of no war to-day.
8. Distinctive Christian acts of ending war.
9. The Two Attitudes : (a) The radical pacifist.
10. The Two Attitudes : (b) The non-pacifist peace worker.
11. The Two Attitudes : (c) Discussion of these.

(iii) *Wrong Sex Relations.*

12. The Ending of Polygamy, *etc.*
13. The Freedom of Womanhood in Christianity.
14. The Ideal Home Life.
15. The Appreciation of Child Life.

*The Care of the Less Fortunate.*

16-18. The care of the Needy : in the Early Church; in Medieval Society; in Modern Legislation.
19-20. The care of the Sick : Ancient hospitals; Modern hospitals, *etc.*
21. The Care of the Insane in Modern Life.
22. The Care of the Child : Child Labour, Legislation at Home and in League of Nations.
23-5. The Care of the Prisoner : Prisons, ancient and medieval; Modern : reform experiments; Discussion of Capital Punishment.
26. Review : Our duty to the less Fortunate.

*The Way Forward.*

27. The Way Forward to the Christian Society : the Ideals of Jesus.
28. The Ideal in Education : its Christian Origin and Christian goal.
29. The Ideal in Education : the local work of Education.

30. The Ideal in Education : the vocation of the teacher. (Education Sunday).
31. The Ideal of Leisure : The psychology of play.
32. The Ideal of Leisure : Recreation and work—the scale of values in these.
33. The Ideal of Leisure : The consecration of sport (Sports Sunday).
34. The Ideal of Work : the purpose and spirit of work.
35. The Ideal of Work : the problems of machinery and rationalization.
36. The Ideal of Work : the failure of the Acquisitive Society (Industrial Sunday).
37. The Ideal of the Community : Community Growth, State and other Groups.
38. The Ideal of the Community : Our own City life, fame, evils, and service. (Civic Sunday).
39. The Unity of the Nations : Movements, national and international to-day.
40. The Unity of the Nations : Our personal contacts with other nations.
41. The Unity of the Nations : How we can help to world-loyalties (Peace Sunday).
42. The Unity of the Nations : The opportunity of the British Empire.
43. The Life of the world and public worship.
44. The perfecting of character and of humanity in Christ.

## CONCLUSION.

This outline is offered for the serious consideration of all those who have felt the concern for the education of the youth of our churches, in the hope that it may prove useful as a basis of experiment. Those who have prepared it do not for a moment imagine that it is the finally perfect method, but they earnestly believe that it points the way along which we might make progress. When the scheme has been widely tested it should be possible to gather a series of standard text books and a bibliography of works of reference for teachers' libraries, which would give both to teachers and taught the opportunity of achieving a new sense of thoroughness and of constructive purpose in their work.

It is a cherished hope that as a result of such a training as is here set forth there might arise in the not-distant future a new "Youth movement," eager to spread the Faith, and able for the task, because competently instructed therein.

## FARMERS AND RELIGION.

One evening last May I had the privilege of joining a seminar in the Department of Social Ethics at the Chicago Theological Seminary when Mr. Carl R. Hutchinson, a Research Associate of the Department, described an investigation into the religion of 200 farmers in McHenry County, Illinois. His account was so interesting that I obtained his permission and that of Professor Arthur E. Holt, the Head of the Department, to reproduce it for English readers.

Mr. Hutchinson's first purpose was to discover the attitude of farmers to the demand for the testing of cattle for tuberculosis. Before 1st April, 1926, when the Chicago Ordinance against milk from infected cattle came into effect, many of the farmers had themselves arranged for testing, and formed associations for the sale of milk certified free from tuberculosis. Mr. Hutchinson attempted to discover the motives of the farmers who thus tested their cattle before compulsion, and he went on to find out their attitude to organized religion. A preliminary survey of 50 farmers determined him to make a more comprehensive and systematic study. He therefore called on 210 farmers, selecting them not in haphazard fashion, but at regular geographical intervals. From 200 of these he secured interviews averaging about one hour in length, most of them in the home but some in the barn or field. Of the 200, 50 called themselves Catholics, 66 Lutherans, 35 Methodists, 12 Baptists, 8 Congregationalists, 1 Universalist, and 20 indicated no preference. " Church Membership " was acknowledged by 86 per cent. of the Catholics, 76 per cent. of the Lutherans, 75 per cent. of the Congregationalists, and 43 per cent. of the Methodists. Only 34 per cent. of the Catholics, 4½ per cent. of the Lutherans, and 12½ per cent. of the Congregationalists went to church regularly; 12 per cent. of the Catholics, 18 per cent. of the Lutherans, and 43 per cent. of the remainder did not go at all.

It has to be recognized that there are many obstacles to regular church attendance in the life of the farmer. The average time these farmers had to give to Sunday morning work was 3¼ hours, and the average time taken to drive to church 16 minutes, while 23 per cent. of them had children under three. Fifty-three per cent. of the farmers listened to wireless Church services, the majority preferring services of a popular kind to those from the University of Chicago or the Sunday Evening Club. The percentage of those giving personal service to their churches is suggestive—45 per cent. of the Baptists, 25 per cent. of the Congregationalists, 12 per cent. of the Methodists, 9 per cent. of the Catholics, and 8½ per cent. of the Lutherans.

Their view of organized religion is expressed thus: 34 per cent. graded as " strong " for the Church, 22½ per cent. were moderate for

the Church, 36 per cent. were weak, 7 per cent. neutral, and ½ per cent. were opposed to the Church.

Many farmers gave more than one reason for supporting organized religion, but, roughly, 88 felt it their duty, 86 felt a need of the Church, 68 believed it necessary to their soul's salvation, 15 believed they should set an example to others, and 6 went to church for fellowship. Similarly, the same man would offer several reasons for not supporting a church: 51 said they were too busy; 11 " I do not have the church habit "; 10 that they did not feel the need; 9 " Just don't get there—no special reason "; 6 " Slack, careless, neglect." Five said they did not like certain members, 4 did not like the minister, 4 said they did not feel welcome, 4 " Haven't a car," 3 that they read the paper and slept. One gave the wireless as an excuse; another said it was not necessary to go to church, to do right was enough. Another would " sooner shoot rabbits "; another said that the services were at an inconvenient time; another that his first duty was " to buy the kids' clothes "; another that Church members were no better than the rest; and another, " If I changed from all them overalls into Sunday clothes I'd catch cold."

Mr. Hutchinson made enquiries in regard to pastoral visitation, and the result is extremely significant. Fifty-one per cent. of all the farmers received no calls from a minister during the year, 34 per cent. received 1—2 calls, 11½ per cent. received 3—5 calls, and 3½ per cent. received 6 or more calls. Of the Church members, 43 per cent. received no call from minister, 38 per cent. received 1—2 calls, 15 per cent. received 3—5 calls, and 4 per cent. received 6 or more calls.

In regard to the relationship between the attitude of church-going farmers to progressive developments in regard to the sale of milk and so on, it was found that whereas those who are strong for the Church represent only one-third of the total farmers, this group furnishes two-thirds of those who are keen on constructive farm organizations. Twenty-two per cent. of those indicating no Church preference belong to Farm Bureau or Pure Milk Associations; 22 per cent. of the Catholics, 32 per cent. of the Lutherans, and 35 per cent. of the Methodists and Congregationalists belong to these organizations.

With regard to the testing of milk, the farmers keen on the Church—one-third of the total—furnish 42 per cent. of those who tested early, and 85 per cent. of these gave humanistic motives for their testing. It is interesting to note that only 27 per cent. of the farmers approved the action of the City of Chicago in demanding milk free from tuberculosis, or of the Tuberculosis Programme of the State and the Federal Government, but 78 per cent. of these are those scheduled as " strong for the Church." It was the people who belonged to the churches who furnished a high percentage of those who tested milk before the law forced them to do so.

It would be extremely useful if some such survey as this could be carried out in this country. One's first impression is to think that the majority of farmers would reply to a stranger who asked them about their religious views, " What the —— has it got to do with you? " Probably, however, if a man like Mr. Hutchinson, with a knowledge of farming and sympathy with the farmer, were to take up the work he might be able to secure equally interesting results. Some of our Colleges with rural areas not far away might set a keen social student to work.

ALBERT PEEL.

## FRIENDLINESS IN THE CHURCH.

MAY I be allowed to plead through the pages of *The Quarterly* for a greater expression of elementary Christian friendliness than at present obtains in our Congregational churches. In spite of the warm-hearted friendliness that in a general sense does pervade the churches one is constantly receiving reports of a coldness and a lack of simple courtesy on the part of the members of congregations which makes it difficult for many persons to retain their interest in the Church.

The impression that we give to " the stranger within our gates " is not always in keeping with our profession of brotherhood in Christ. For example, two Church members, husband and wife, removing from a church with which they had been associated for many years, attended the church in their new locality, and complained that no one had spoken to or shaken hands with them for four months. Of course, after their transfers of Church membership were received they were welcomed. Another family removing to a fresh town met with a similar disheartening reception at both Congregational churches in that town, and nearly changed their denomination as a result. A girl of eighteen years of age left her home church, where she had been in the choir and Sunday School, to enter the University, and complained that upon going to church as usual, no notice was taken of her, and that this happened Sunday after Sunday. Another couple, not Church members and not enthusiastic church-goers, decided to attend a place of worship upon removing to another locality. They selected the Congregational church, but the coldness of the people and the lack of welcome only served to increase their slackness and indifference. In this case a little warmth and welcome would have gone a long way towards bringing back into the Church those who had been brought up in a Congregational home.

None of these friends complained of the ministers concerned, and rarely does one hear of ministers who fail to do their best to make newcomers feel at home, but it takes more than a minister to create a friendly atmosphere in a church, and young people especially look

for a friendliness on the part of Church members as well as on that of the minister. I do not know if the rank and file of Church members realize how many promising young people and young married folk we lose through our stand-offishness. No one detects the sham so quickly as the youth and maiden, and many of the younger men and women who hold aloof from the Church to which they owe their moral upbringing do so because they met with chilly receptions in our churches during their most susceptible years. Too often has our teaching seemed to be one thing and our practice another.

One is glad to be able to balance the above statement by mentioning that many reports are received testifying to the friendliness and warmth of our churches which have impressed people visiting a fresh church for the first time, but there is still enough evidence of coldness to urge one to ask that our people should become more friendly and warm in greeting the stranger, for often more rests upon this than we know.

May I throw out certain suggestions which would militate against unfriendliness and make for a better tone in our churches?

1. That ministers should make it a practice to follow up the removal of members or adherents by a personal letter to the minister in the new neighbourhood. The new arrival could then be looked up and welcomed. Our Congregational plan of leaving the initiative both regarding introduction and transfer to the individual concerned [1] is a source of weakness and loss of members.

2. That every church should form a Welcome Committee, composed of men and women, the number varying according to the size of the church. Deacons and sidesmen may serve on this committee, but I would suggest utilizing the services of less busy people. The members of this Committee should be on the look-out for newcomers and should make a point of welcoming them.

3. That the individual Church member be reminded of his personal responsibility in this matter and be asked to make a point of greeting the stranger who sits in his pew. There is surely something incongruous for a worshipper of the Lord Jesus Christ to sit beside a fellow worshipper and to leave the building without so much as saying "good day."

I therefore appeal for a little less reserve and a little more warmth on the part of each Church member. It is necessary if newcomers, and especially young people, are to retain their interest in the Church and to learn that her fellowship is a real and vital thing.

A. W. Austin.

1 But there is no "Congregational plan"! Many ministers suggest a transfer immediately to members who are leaving, and put them in touch with the new church. Not only so, but many years ago the Congregational Union prepared a printed form for the use of ministers too slack to write a letter, on which they had only to insert the names and addresses of people moving and forward it to the new minister! Ed.

# ON LIFE AND BOOKS.

## THE HAPPY MEDIUM.

Some words I wrote last quarter on the need for quiet meditation have brought me a goodly correspondence, including an outburst of poetry from a most unexpected source! One reader rebukes me for "talking about leisure at your age." I am undisturbed and unrepentant: I remember how Robertson Nicoll answered the man who asked what was the good of talking about retirement when one had nothing to retire upon: "It does not follow that because we do not retire or cannot retire, we should not think of retiring. For myself, I have thought about it ever since I was 23, and I believe that there are many like me."

One remarkable coincidence about the last article calls for mention. The sentence I quoted from Pascal, that "all man's misery comes from one single thing, and that is not knowing how to stay quiet in a room," was quoted concurrently by Dr. L. P. Jacks in the *Hibbert Journal* and by the editor of some other periodical on which I cannot lay my hands at the moment. Is there special thought transference between editors? Or does an idea get abroad on the ether for a time, to be received here and there by those with the requisite instruments? It is a common experience in reading that when one comes across a new name or a new suggestion, almost immediately the name or suggestion is met again several times. Can it be that a line of thought suggests itself to different writers at the same moment in much the same way?

But I must not be drawn into a discussion of telepathy and the like. I want rather, starting from Pascal's dictum, to chat about the conflicting claims made upon men by thought and action. The struggle between the active and the contemplative aspects of life has been waged on many a battlefield. Some have found expressions of it even in such fundamental differences as those between the Protestant and Catholic conceptions of Christianity, the Western and Eastern types of religion, and even the male and female divisions of the human race. Upon these wide questions I do not propose to enter either: I shall limit myself to the consideration of the question as it affects the individual.

There are many people in the world, of course, who cannot comprehend the meaning or the use of contemplation or meditation: the Marthas always think the Marys are slackers. Birkbeck Hill tells how Mr. White, a London merchant, admonished Hume, when the latter was beginning to be known as a philosopher; "'I am surprised, Mr. Hume, that a man of your good sense should think of being a philosopher. Why, I did take it into my head to be a philosopher for some time, but tired of it most confoundedly, and very soon gave it up.' 'Pray, sir,' said Hume, 'in what branch of philosophy did you employ your researches? What books did you read?' 'Books?' said Mr. White, 'nay, sir, I read no books, but I used to sit whole forenoons a-yawning and poking the fire'."

Many "practical" folk have much the same idea about meditation! On the other hand, there are those who detach themselves from the hurly-burly of life and, looking down from above the battle, congratulate themselves on their good fortune, and count themselves superior to the common herd. Lord Haldane's *Autobiography* quotes Lucretius with approval:—

> But sweeter far to dwell remote, aloof
> In some high mansion, built on Wisdom's hill:
> Thence watch the errant crowd go to and fro,
> Matching their wits, striving for precedence,
> Toiling and moiling, hurrying night and day,
> To rise to fortune and possess the world.

Such an attitude may be pleasing for a time, but it can hardly satisfy a man with a conscience and a sense of public duty—it certainly did not satisfy Haldane, who worked for his country and for the causes of truth and learning far harder than most.

To the serious-minded life becomes a problem of how to strike a balance between labour and rest, toil and leisure, activity and contemplation. Most people err on one side or the other, as, let us say, lives of many modern preachers suggest—and as most modern preachers are ready enough to admit. Some of them are creatures of activity : their churches are as busy as any hive : they live in a whirl; strenuousness is their gospel, " in season and out of season " their motto. Whatsoever their hands find to do they do with their might, and they are miserable and conscience-stricken if their hands find nothing to do. They are devoted, well-meaning, and willing to make any sacrifice. And yet in their heart of hearts they often wonder if it be not true that " while thy servant was busy here and there he was gone."

Others are denizens of the study. They shun their fellow-creatures, and even like to slip out of their pulpits and home without speaking to a soul. They pore over second-hand book catalogues and ancient folios. They have fine collections of books of devotion, from every Church and many a country and century. They practise the presence of God continually, steeping their sermons in prayer before they preach them, and grudging every moment claimed by active life, yea, thinking even of many church engagements as subtle thieves of time that should be given to spiritual culture. And yet they too are conscious—in spite of all their prayer and fasting—that the young people entrusted to them seem altogether heedless of spiritual values, and they wonder if they are ordering their lives aright.

Here and there, however, are those who seem to have solved the problem and reconciled the two opposing claims. They have the efficiency and the pep of New York or San Francisco, but even as they speed about their work they reveal the calm serenity that we associate with the East. They seem to have learnt the secret of how long the mind must lie fallow before it can produce its best crops, to know just when the well is running dry and the supply must be replenished. They work hard, play hard, rest hard, think hard : they have learnt how to wait until the vision comes, and then they translate it into action with the energy of a Beethoven or a Michelangelo.

But even men of the East do not escape the conflict : it is clearly seen in the recently-published letters of Rabindranath Tagore.[1] The Indian sage has weak moments when he longs for freedom and irresponsibility :

> The conclusion is being forced upon me that poets should never bind themselves to any particular work; for they are the instruments of the world's moods. And after the years of building up all kinds of benevolent schemes, my life is emerging once again upon the open heath of irresponsibility, where the sun rises and sets, where there are wild flowers, but no committee meetings.

[1] *Letters to A Friend* (Allen & Unwin, 7s. 6d.). Edited by C. F. Andrews.

He knows that activity may be a bane, and may destroy life's best fruits :

> The cultivation of usefulness produces an enormous amount of failure, simply because in our avidity we sow seeds too closely.
>
> Strenuousness is the open foe of attainment. The strength that wins is calm and has an exhaustless resource in its passive depth. Greed is sure to frustrate itself, even the greed after God.

In order that good work may be done, therefore, he seeks the quiet place :

> Therefore I must, without delay, go back to that obscurity where all living seeds find their true soil for germination.

Does not all this find effective illustration again in the work of the preacher? The sermon that inspires and helps is not the one based on an idea hastily sought by a " hand to mouth " preacher, who turns the pages of his books rapidly as Sunday approaches, in the hope that some suggestion will come to him, but that which results from the thought placed long ago in the dark background of the mind, allowed to germinate there, and then brought out into the rain and sunshine of the thinker's consciousness.

Poet, artist, composer, all tell the same story. They cannot do their best work by sitting down every morning and writing to order *à la* Trollope : they think and ponder, they rest and wait, and then when the inspiration comes they set to work with zest and ardour.

The art of living, then, is the art of dividing life between the spheres of thought and action. The world is full of people like Henry James's millionaire, who said, " I have never had time to feel things. I have had to make myself felt," people who have never had, and never made, time to " stand still and consider the wondrous works of God." It is not that all their hours have been fruitfully occupied—far from it; but if only they had managed things better, they would have had periods of rest and refreshment which would have given them time to feel and to consider, and also made their active lives much more powerful. Robertson Nicoll, if I may quote that somewhat cynical observer of his kind once more, puts the truth of the matter in two complementary sentences :

> " Most of us come late in life to the discovery that we can do much more than we are doing."
>
> " The busiest man ought to be able to spend part of the day alone, frequently without doing anything."

Most of us, tinkers and tailors, bookmen and business men, could do more if we contrived to be quiet more and think more. And all of us, especially perhaps if we be preachers in a day of multiplicity of organizations, and a thousand and one duties, would do well to pray the prayer continually :

> Lord, temper with tranquillity
> My manifold activity,
> That I may do my word for Thee
> In very great simplicity.

ALBERT PEEL.

# FOREIGN IMPRESSIONS.

## FRIEDRICH HEILER OF MARBURG.

Friedrich Heiler, to whom reference was made in Mr. E. J. Cook's interesting impressions of Germany in the last number of *The Congregational Quarterly,* is so interesting a figure that some note of his more important writings may be useful. He is Professor of Comparative Religion in Marburg University. At first it is not easy to associate such a position with this " High Church " Lutheran, with his youthful appearance. his deep piety, amazing industry, and massive learning. He was brought up a Catholic, and the influence of Archbishop Söderblom has played a large part in his religious development. It is true that his lectures are not as well attended now as in the years when there was still much public controversy regarding his ecclesiastical " conversion," but his courses on Comparative Religion (never a very popular subject among theological students) draw a good company who usually remain faithful throughout the Semester, and who are certainly rewarded by what they hear. Last winter in Marburg I attended his lectures on " The Religions of Asia." It was a never-to-be-forgotten experience. Even when speaking of some remote and unattractive Indian sect Heiler has that power of sympathetic insight which makes one realize that it is somebody's religion that is being discussed, something precious and sacred. There is an almost religious atmosphere about his classroom, but it is one that is natural and healthy. Perhaps he is, as Albert Schweitzer once said in conversation, " too mystical "; but such men are none too plentiful among those whose duty it is to teach the history and meaning of other faiths. Moreover, Heiler's judgments are based upon keen and sustained personal research. He believes that those who write about other religious systems must be familiar with the languages in which their sacred books are written, and can never hope to penetrate the meaning of things while they depend on the often very inadequate translations which exist. He looks forward to the time, as he used often to tell us, when theological students will learn Sanskrit as now they learn Hebrew (it is to be hoped that they will learn it better, but what say the Anti-Semitists to this?), that they may be able to appreciate other " Old Testaments " than that of the Jews, and see the *preparatio evangelica* in the religions and philosophies of Asia. And under his influence, and that of Rudolf Otto, there has been a marked increase in the numbers studying Sanskrit. It is of interest to note, in passing, that last century in at least one Baptist College in this country Sanskrit was occasionally taught.

The ten years during which Heiler has been writing have been years of great and varied literary activity. All his books have attracted attention. The great work on prayer, *Das Gebet,* first published in 1918, is now in its fifth edition, with nearly a hundred pages of new references and notes, and a further complete revision is promised. A smaller monograph, intended as a kind of postscript, *Die Buddhistische Versenkung* (2nd Ed. 1922), is recognized as belonging to the few really understanding works on Buddhism, and contains a most interesting comparative study of Jesus and Gautama in the matter of prayer and meditation. In his essay on *Die Mystik in den Upanishaden,* published in 1925, Heiler seeks to interpret the old Brahmanic religion along mystical lines with most interesting and suggestive results. Since the War a new edition of

Chantepie de la Saussaye's great *Lehrbuch der Religionsgeschichte* has been issued, and this Heiler has criticized as too much concerned with philology and primitive religion, inadequate in its treatment of Biblical religion, and lacking often in genuine religious insight. From these faults Heiler certainly guards himself. Occasionally his spectacles may be thought too rose-tinted.

Heiler's study of Sadhu Sundar Singh has been translated into English in an abridged form[1], and it is generally recognized as the most complete and able book on the Indian Christian that has been written. Its first appearance in Germany in 1923 led to a fierce controversy which has hardly yet died down. Heiler had to meet attacks from two sides : first from the Jesuits, who seemed fearful that the Sadhu might be venerated too much by Catholics, and who challenged many of the details of the Sadhu's life ; and secondly from a group of liberal Protestants, and in particular Dr. Pfister, of Zurich, who regarded the Sadhu as a neurotic person given to misrepresentation, who had been accepted at his own valuation in a quite uncritical spirit. Driven to defend himself and the Sadhu, Heiler instituted, with typical German thoroughness, the most minute inquiries in India and elsewhere, and collected a wealth of material which more than enabled him to answer his opponents. He confesses that there are many things of which the Sadhu spoke that he formerly doubted, but of which he has now abundant evidence. *Apostel oder Betrüger? Dokumente zum Sadhustreit* (1925), and *Die Wahrheit Sundar Singhs. Neue Dokumente zum Sadhustreit* (1927) present Heiler's case in detail, and his original book is now in its fourth and enlarged German edition.

Three years ago Heiler issued a series of lectures on Tagore, Gandhi, Brahmabandhav Upadhyaya, and the Sadhu, under the title *Christlicher Glaube und indisches Geitesleben.* They are dedicated to Söderblom, and their simplicity, sympathy, and insight make them most attractive reading. Brahmabandhav is a discovery of Heiler's, a Bengali, who lived from 1861 to 1907. After being a Brahma Samaj enthusiast, he was baptized into the Anglican Church, later became a Roman Catholic, and visited Europe, but was excommunicated when he sought to establish a new Indian monastic order, and spent his last years as a *sannyasi,* half Christian and half Hindu, seeking to connect the truths of Christianity with the teaching of the Vedanta. Heiler believes that his proposals for an order of wandering Christian monks, and also his Indian approach to Christian doctrine, point the way of advance in the evangelization of India. It is of interest to find Dr. Fairbairn quoted, in a letter from Baron von Hügel to Canon Streeter, which the latter sent to Heiler. Brahmabandhav, when his idea of a monastic order was rejected and his own personal work hindered, drifted into the *swaraj* movement. But, says Heiler, " during his lifetime an outspoken Protestant theologian, Dr. Fairbairn, of Oxford, had prophesied to him the triumph of his ideas ; ' he (Fairbairn) was a champion of Protestantism, but justice compelled him to say that although the present hierarchy of the Roman Catholic Church is unwilling for such thoroughgoing changes, yet of all the existing Christian bodies this Church alone could to her own advantage show such a wideheartedness.' " It would be interesting to have the context of these remarks.

Heiler's own hope in regard to the future of Christendom is in the development of what he and Söderblom call " evangelical Catholicism," which will unite Catholic piety and evangelical freedom. His views are

1 *The Gospel of Sadhu Sundar Singh.* Allen & Unwin. 1928.

to be found in popular form in *Katholischer und evangelischer Gottesdienst*[1], and in a book of essays, *Evangelischer Katholizität* (1926), and in more elaborate and careful fashion in *Der Katholizismus, seine Idee und seine Erscheinung,* which appeared in 1923. This last book, which grew out of some lectures delivered in Sweden, has been highly praised by Dean Inge and by Harnack, as well as by Catholic writers: it is certainly one of the most important and significant studies of Catholicism.

Heiler is not the prophet of any big new movement in the ecclesiastical world. As he himself says, most people regard the alternatives as *aut . . . aut;* either one must be completely Catholic or completely Protestant, *tertium non datur.* With this Heiler disagrees, but he admits that his standpoint is a personal one, necessary if he is to be true to himself. He was at the Lausanne Conference in 1927, and afterwards contributed to *Die Christliche Welt* some important impressions and criticisms. He believes that out of fellowship at the Lord's Table would come closer unity of organization and doctrinal understanding, and therefore regrets that so little progress towards inter-communion has been made. Heiler was also at Stockholm (he is no impractical recluse), and felt that there the devotional fellowship was richer than at Lausanne. In view of the claims put forward by some Anglicans since the Conference, it is interesting to find that to this German "High Churchman" the Church of England was clearly revealed as being quite impossible as a "bridge" Church. Its importance lies, he urges, in the fact that it is the guardian of a fine stream of ritualism and piety, and not in its organization. One of the most interesting of the minor results of the Conference was Heiler's growing friendship with Wilfrid Monod.

Baron von Hügel, when he had read *Das Gebet,* wrote appreciatively and critically about it to the author. His words sum up the characteristics of Heiler's works and show their worth, whether one accepts all their conclusions or not: "I do much and deeply admire your book, on many points, but especially because it is so through and through religious, autonomous, transcendental, metaphysical, realistic—bravo, bravissimo; and it, at once, liberally, historically, critically, and psychological-philosophically, strives to penetrate and to represent the object." Heiler is said to be at work on a new study of Luther from the standpoint of comparative religion. He may not be what the Germans call a "schöpferischer Geist," but he is a great interpreter.

ERNEST A. PAYNE.

## IS THE STATE AN ETERNAL NECESSITY?

**La crisis del humanismo.** Ramiro de Maeztu. Barcelona. 1916.

**España invertebrada.** José Ortega y Gasset. Madrid. 1921.

> "The choice does not necessarily lie solely between the unified State and anarchy. There exists yet another alternative; that of the plurality and equilibrium of forces, not only within the nation, but in the family of nations as a whole. This equilibrium of forces is difficult to attain and to maintain because each of them inevitably aspires to leadership. Equilibrium can only be maintained at the price of ceaseless vigilance. Why should we not be willing to pay the same price for friendship, for security, for talent, for all the good things of life, if we really wish to prolong these beyond the natural duration-period of their nascent spontaneity? When we reflect that the unification of the various forces of Society in the State opens the way for the destruction of them all in a

[1] Translated as *The Spirit of Worship.* Hodder & Stoughton. 1926.

war, or a series of wars, such as those which engulfed the rich vitality of Spain in the 16th century, is it not all the more worth while, after all, to arrange our social life as a plurality of forces carefully balanced? How is it that this idea escaped the intelligence of Bodin, of Grotius, of Machiavelli, of Hobbes, of Rousseau, and of the other theorists who have written about the modern State?

It escaped them because the stability of the societies which made up the Europe of the Middle Ages was founded on that of their corporations, and these corporations were dissolving into thin air before the distracted eyes of these same theorists. Not only were they in the act of dissolving materially; they were already dissolved morally and mentally. That great discovery of the human personality which we owe to the Renaissance had dissolved them. The rights of the mediæval European were not based on his own existence as a person, but on his membership of a corporation. A marquis had his, and an apprentice had his; a bishop had his rights as a bishop, a commoner his as a commoner. And when man came to believe that his supreme duty consisted in developing his own personality, rather than in serving the corporation of which he was a member, then the cleric abandoned the Church to become humanist, heretic, or secretary to a king. The great landlords ceased to care for the duties which they had inherited with their properties, and began to see in their estates nothing more than the sources of the rents which they required in order to live at court or in foreign countries; their tenants were transformed into mere agents of the covetousness of their masters; master-craftsmen deserted the guilds in order to become what we call employers and to exploit the labour of their workmen in the new free cities without let or hindrance. Since individualism had destroyed the corporations and the theorists could not imagine that it might be worth while to resuscitate them, they conceived the idea of unifying all the various forces of society as the only possible way of saving society itself from anarchy or from a State in which every individual would be at war with every other. And this was not merely the theory but became the actual, finally the indispensable, practice.

The fact which is most characteristic of the European societies between the XVth and XIXth centuries is that the corporations are being progressively abandoned by their most energetic members. And from this dissolution of the corporation life has arisen the modern unified State as a temporary and historical, but *not as an eternal necessity;* not as a category of social life. But if the State is not a category, but is purely a historical institution which arises because of the demand of a temporary necessity, it runs the risk of disappearing from history with the disappearance of the need which called it into existence. This is, in actual fact, what has happened in the mentality of present-day thinkers and is perhaps about to happen in reality. It would be an exaggeration to affirm that when the war of 1914 broke out the unified State was on the point of disappearing in Western Europe. But it is certainly a fact that thinking people had begun to deny that its continuance was a necessity. The bureaucrats, who were financially interested, and the politicians, defended it, of course. But in the whole of Europe there was not a single politician who enjoyed the prestige which had been accorded to his predecessors. This was no fault of the persons concerned, who were probably as competent and as self-denying as the statesmen of the generation before. Nevertheless we had begun to call them politicians, and no longer statesmen, because we had left off believing in the State.

In this sense we may interpret the German rising as the last effort for the defence of the State. The Germany of 1914 believed absolutely in the State. Firm in this faith, she found herself in a situation analogous to that of Spain, who realized her religious unity in the XVIth century at the exact moment when the rest of Europe was losing this very bond. And just as then Spain hurled herself against Europe in order to impose religious unity, so Germany entered the lists as a champion of the unity of the State."

It will hardly be questioned that this interpretation of European history is very acute. Those who have given any consideration to the society of the Renaissance period must have been struck by the comparative ease of communication in Western Europe. Chaucer travelled in Italy more freely than we can do to-day. Erasmus moved from country to country, or rather from area to area, with apparently no difficulties in the way of landing restrictions, frontier inspections, or passports. It is really true that the modern centralized bureaucratic State did not then exist. But there were groups, nevertheless. The Church, for example, which as an international force is practically dead to-day, embodied in its religious orders real flesh-and-blood organizations which cut clean athwart the boundaries of race and colour, habit of life, and language. Then there were the great craft—and merchant—guilds, and the strong international influences which maintained settlements like the Steel Yard and trading and defence organizations like the Hanseatic League, or great banking houses like the Bardi of Florence or the Fuggers of Augsburg. Indeed the very word international is here a misnomer. For nationalism in our modern sense, the centralized organization with closed frontiers and artificially articulated ideals, did not yet exist. To-day in Western Europe the troubadour and the pilgrim are gone, the gipsy is an unresolved anachronism. The pilgrim way is no longer infested by robbers, but it is grass-grown. We have so far succeeded in our reorganization that we are all perforce members of one compulsory group, each of us marked down by the hawk-eye of the bureaucratic official. We may, if we will, be members of as many voluntary groups as we desire or can afford. We may become Christians, may associate as scientists or craftsmen, or join one of the modern *sodalitates,* become Freemasons or what not. Some do all of these and more. But whatever groups we join or do not join, these are our leisure life, our play. We *must* perforce be Englishmen or Frenchmen or Germans. We must bow down to the State. In the Middle Ages the baron and the abbot might often be more powerful than the tax-gatherer, usually were so. That is no longer true. The map of Europe is as distinctly coloured in red and yellow and blue as are our minds trained to regard the official frontier, so often contrary to geography and common-sense, as far more permanent than the real boundaries of race or of language or of climatic areas.

At the Renaissance Europe woke up to the reality of personal values. Then the corporations crumbled and the modern States rose out of the crumbling. Britain, it might have been supposed, had natural water frontiers. But she took long to find them. The traditional culture of Scotland, like her political and ecclesiastical affinities, was akin to that of France. Even the ecclesiastical reformation reached Scotland from France, not through England. The great Catholic power of France, also, only slowly defined and claimed the territory which is by us admitted as traditionally hers. We too often allow our French friends to forget that the girl who, more than any other, turned the tide on which Francis I and Louis XIV rode to power, was burnt by Burgundians quite as much as by their English allies. It was the ancestors of those who now claim her as saint and heroine who trapped and sold, nay, who condemned and slew her. Modern France, as a State, is an artificial creation, quite as much as Great Britain. There is nothing intrinsically immutable about her present frontiers. The modern European State is the creation of the political philosophers. Spain fought against these creations, but she was too late to check the rolling tide. Her frantic efforts only succeeded in hammering into the stolid minds of the Dutch and Germans the idea of the absolute

necessity of unity in the State as an essential for security. The Spanish wars produced the Dutch republic. The Thirty Years' War produced modern Germany—eventually. We accept these as if they were eternal ideas. They are not. Thought is a solvent as well as a moulder. What thought has made it can unmake, even the watertight centralized State.

We are all so apt to let our eyes be blinded by the actual, even we who have seen the map of Europe recoloured before us by a few strokes of the pen at Versailles ten years ago. We are too indolent and too set in our ways to make the effort to reconstruct according to the facts of geography, of history, of economics. Sometimes we may get hold of a fresh point of view by looking through the eyes of a member of a different group. That is why it seemed worth while to quote familiar facts in the words of Señor de Maeztu, the more especially because a Spaniard is much closer to the possibility of dismemberment than we are. It may come there any time. There is really little more reason why Lisbon should be a separate capital than why Barcelona should be so. The present arrangement is largely a dynastic accident. In his *Invertebrate Spain*, Señor Ortega y Gasset, who is the editor of one of the most interesting Spanish reviews, stated some years since what seemed to him the reason why particularism and separatism have gained so many adherents in provincial Spain.

> " The object of this essay is to correct the common error in political thought which seeks the root of the evil of Catalanism or of Biscayism in Cataluña or in Biscaya, when it is not to be found in these localities. Then, where?
>
> I myself have no doubt whatever about this: when a society becomes a victim of particularism, one may always be sure that the first member to show itself particularist was precisely the central power. That is what has happened in Spain. Castile has made Spain. Castile has unmade it.
>
> The initial nucleus of the Iberian incorporation, Castile succeeded in overcoming its own particularism and invited the other peoples of the peninsula to collaborate with it in a gigantic project of life in common. Castile initiated great exciting emprises, placed herself at the service of noble ideas of law, of morals, of religion; sketched out a stimulating plan for the social order . . . "

And he goes on to show that as long as the ruling province spent herself in the service and inspiration of the whole peninsula, all was well and continually better, but that a dreadful decadence set in after the time of Philip III, when Castile no longer lived for the rest, but withdrew within herself.

> " She undertook nothing new in politics, in science, or in morals. All the activity which remained was employed in ' not doing anything new,' in conserving the past—institutions and dogmas —, in suffocating all initiative, every innovating ferment. She busied herself no longer in giving strength to the life of the other provinces; jealous of them, she abandoned them to themselves . . . "

It seems that Señor Ortega y Gasset is right in stressing the importance and value of the process of *incorporation* in the evolution of modern Europe. But, as he says, incorporation for progress, not for power in the sense of the dominance of one region over another. Suppose, now, that we combine these two ideas, the impermanent and temporary character of the present national units, and the value of incorporation for progressive and unselfish ends. In other words, a United States of Europe. There seem to be no insuperable obstacles except our own fixed ideas. On the other hand, religious and fraternal associations have proved broken reeds. The Salvation Army, the Catholic Church, the Freemasons, were unable, made scarcely the least effort, to stem the tide of international war in 1914.

Perhaps there is really no greater difference between a Frenchman and an Englishman than between the latter and a Scot. Certainly in Elizabeth's time there was less, if we read history rightly. At all events, there is India with no tariff or passport barriers. A Kashmiri is far more different in race and language and faith from a Hyderabad Musulman than a German is from a Spaniard. The same is true in America. A New Mexico "greaser" is far removed from a New Englander, farther still is the latter from a southern coloured man.

It would seem that the Channel tunnel is a step in the right direction. Cato held up figs in the Senate, picked in Carthage 48 hours (was it?) before. When the Channel tunnel is completed we shall enjoy Algerian figs and tomatoes run straight through from Marseilles to London. Of course, the English growers will groan. The horse-keepers groaned when the railways came! And the short-sighted politicians, yes, and the "interested" bureaucrats, will fight like mad cats. Mad cats can be dealt with by sane men. Of course, the usual outcry will be heard: "Do you want Mussolini's methods in England?" But New York is not governed by New Orleans. Such objectors might begin by reading Lord Bryce's great book on the American Constitution. They might go on to try to understand a little more of what Cavaliere Mussolini is really doing in Italy. It may well be possible that the dictatorships in South Europe are preparing the way for a *rapprochement* by accustoming the Latin peoples to the many modern ideas and devices which are so intrusively universal, such as modern surgery and the use of electrical power. Withal, the French spirit, the English type, will not be lost, but will be developed in the new federation, unhampered by the false and cruel lies of the mutually antagonistic modern States. Why is it, asks Señor de Maeztu, that to the modern Frenchman, "La France" is the land, the great dead, the history, the language, the culture? The idea of the State is something which scarcely touches that of "La France." The State means public offices, taxes, politicians, officials. Isn't that so true? We feel the same. We view with grave suspicion the attempt to transform our genial, kindly, efficient "bobbies," respected and self-respecting, into a semi-political organization of *gensd'armes*. And rightly. But we feel strangely drawn to Mr. Baldwin when he talks of

England, my England!

The United States of Europe, backed by an efficiently cultivated expanse of wheat-lands in Russia and Siberia, will not mean a general levelling. God forbid. It will mean the coming of the truly Christian mind. Look not only on your own things, but also on those of others. Cultivate your own for the sake of all. Are you a worse Englishman for being a Devonian? I trow not! Then why a worse European for being an Englishman? If we can but overcome those vices of concupiscence and of pride, how wonderful Europe may yet become with all her treasures of many-tinted richness.

Recently in a party who were visiting Spain, almost all for the first time, a very intelligent business man remarked, after a talk with a Spaniard on board, "I hadn't realized that they have an Irish problem in Spain, too"—meaning, of course, Catalan separatism. This is the sort of thing that makes one despair. The Catalan problem is so essentially different from the Irish problem—alike only in the fact that both are instances of the separatist tendency. And the separatist tendency is in evidence all over the world. The solution of the conflict between the need for federation and incorporation and the necessity of preserving the provincial individuality—this solution must be found. It will not be found until our schools

give more attention to geography and history *combined* with modern language teaching. An Oxford history tutor recently stated in public that in 9½ years' teaching he had only come across two undergraduates of English extraction who had a reading knowledge of German, that a reading knowledge of French was very rare, and that cases of history students with Italian or Spanish were almost unknown. The history tutor, he went on, has to instil the most elementary geographical information during an undergraduate's first year: "We don't expect exact isothermic knowledge, but these men can't even place Berlin on the map." There was a discussion the other day about the application of the rule in the new "Modern Greats" School at Oxford, which demands two modern languages from every candidate. The statute, of course, intended that a man studying German philosophy should read his authors in German, that a candidate offering the history of the Risorgimento should, as a matter of course, offer the Italian language and read his documents in the original. In practice men are being allowed to do all their reading in English and to offer any two modern languages without any relation to the rest of their work. It makes one despair. We ought to train our children to discern realities. One of the realities in the modern world is that of its *distinctions*. A Virginian differs from a Californian, a Bengali from a Punjabi, just as in closer areas a Bavarian is not a Rhinelander, nor a Provençal a Breton. There is as much difference between an Andalusian and a Basque—different races and languages—as between a Welshman and an East Anglian. Generalizing is one of the curses of our modern life—a bad legacy of the centralizing State idea. Sometimes it seems as if we might get a little farther if we were modest enough to look at realities and to talk accurately about cultural groups and religious groups rather than about those metaphysical unrealities, Churches and States. Probably it is the business men who will save us. A German banker has just proposed a United States of Europe. But he says that it will be necessary to omit England: our commitments in the Orient and in the Colonies will make it impossible to include us. Perhaps he does not realize how very loose our ties with Australia and Canada are becoming. The separate representation of Canada and the Irish Free State on the League of Nations is more than symptomatic. When we get rid of the capital letter in the words *state* and *church,* capitals which imply a deification of the concepts attached to the words, we shall have attained a little more clarity of thought.

It is always irritating to find history and geography lumped together in school curricula as "English" subjects. If lumped with anything else, it should be, surely, with modern languages. There is one well-known theological college which annually awards a travelling scholarship to two of its best men. The scholarship, made possible by a generous and far-sighted donor, is always taken up. During the last few years it has been used for visits to Spain, to Provence, to Italy (several times), to Greece, and once actually to Palestine and Egypt. Surely seldom has money been better applied. An advanced Anglican chaplain of an Oxford college recently advocated the substitution of French and German for Hebrew and Greek in the theological course, in order that ministers of the Gospel might secure that knowledge of their fellow-men and the world of modern Europe which *should* carry sympathy and respect with it. We should not all be prepared to go as far or as fast as this, but, in some way or other, ministers—and others—must learn to understand other peoples.

J. P. Naish.

# CURRENT LITERATURE.

*" Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."*—FRANCIS BACON.

*" A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."*—JOHN MILTON.

(*The place of publication is London, and the date* 1928 *or* 1929 *unless otherwise stated.*)

**Luther and the German Reformation. Vol. III.** By JAMES MACKINNON, Ph.D., D.D. Longmans. 16s.

**Young Luther.** By R. H. FIFE. Macmillan. 8s. 6d.

**S. François de Sales.** By E. K. SANDERS. S.P.C.K. 12s.

**William, Prince of Orange.** By MARJORIE BOWEN. Bodley Head. 18s.

**John Wesley.** By ARNOLD LUNN. Cassell. 7s. 6d.

**Emperor Francis Joseph of Austria.** By JOSEPH REDLICH. Macmillan. 21s.

**After Thirty Years.** By VISCOUNT GLADSTONE. Macmillan. 21s.

**William J. Walsh, Archbishop of Dublin.** By P. J. WALSH, M.A. Longmans. 21s.

**Richard Burdon Haldane: An Autobiography.** Hodder. 25s.

**Archbishop Davidson and the English Church.** By SIDNEY DARK. Allan. 8s. 6d.

**The Tragedy of John Ruskin.** By AMABEL WILLIAMS-ELLIS. Cape. 12s. 6d.

**A Fatalist at War.** By RUDOLF BINDING. Allen & Unwin. 10s. 6d.

**Adepts in Self-Portraiture.** By STEFAN ZWEIG. Allen & Unwin. 12s. 6d.

**William Rainey Harper.** By T. W. GOODSPEED. Cambridge and Chicago University Presses. 15s.

Prof. Mackinnon goes on from strength to strength : we are not sure that his third volume is not the best of the three. We confess that we were looking forward with eagerness to his treatment of Luther's relations to the Peasants' War and to the Landgrave Philip's marriage. He reaches the Peasants' Revolt in this volume (1521-29) but for the other shameful episode in Luther's career we have to await the final volume, in which the author has the difficult task of covering the last seventeen years of Luther's life. Dr. Mackinnon quite frankly recognizes the defects in Luther's character : he points out that his savage denunciation of the peasants showed not merely a lack of statesmanship and of Christian self-restraint, but an entire *volte-face* from the thorough-going advocacy of toleration and the large-minded charity towards opponents which had marked him a few years before. Indeed, it is this change that the new volume traces : as Luther's cause grew in strength his tolerance diminished, and he came increasingly to regard his own views as the exclusive truth. Special mention should be made of an excellent chapter on " Luther and Erasmus," and of the emphasis laid on Luther's belief in education—a side of the Reformer's work that is often overlooked. The only points where we are inclined to criticize are the statement that Francis Lambert's scheme was Presbyterian—it always seems to us to have a good deal of Congregationalism about it—and Dr. Mackinnon's regrettable fondness for split infinitives.

Perhaps the most surprising thing about *Young Luther* is that its author apears to be quite ignorant of Dr. Mackinnon's work. Prof. Fife, relying on Luther's writings and on German sources, traces Luther's

intellectual and religious development to 1518, finding the critical moment in the discovery how the *iustitia Dei* is revealed in the Gospel. Prof. Fife rightly insists that the Reformation " did not spring from social, political, or economic causes. Its origin lay in the fact that a monk-professor, out of the depths of a rich soul experience, finally interpreted a theological concept, *iustitia Dei,* not in the sense of the justice which condemns . . . but as the mercy which saves."

Mr. Sanders's *François de Sales* deserves a cordial welcome, for far too little is known about the saint in this country. Born in 1567, and dying in 1622, François became Bishop of Geneva in 1602, and for twenty years combined the administration of his diocese with the spiritual directorship of many souls. He is, we think, most attractive in the early days when, taking his life in his hands, he goes as a missioner into Protestant Savoy : his courageous stand for his faith then appeals to us far more than the rather sickly sentiment of the " my very dear daughter " type. Nevertheless S. François—he was canonized in 1665—has much to teach in the way of " leading souls to perfection " : in our author's words : " Gifted originally with rare perception for the mysterious development of the human soul, he joined with it as the years went on the fruit of deep experience of the interior life in sinners and in saints." The first part of the book outlines the life of François, the second gives examples of his care of souls, and discusses the *Introduction to the Devout Life* and the *Treatise on the Love of God,* and the foundation of the Order of the Visitation under Ste. Chantal in 1610. We regret we have to confess an uneasy impression that François was a snob : possibly this is altogether unfair, and is entirely due to the fact that so many of the people to whom he was spiritual director were wealthy women.

Miss Marjorie Bowen has steeped herself in the history of the Netherlands, and she now purposes to give us a biography of William, Prince of Orange (afterwards William III of England) in three volumes. The first of these, now before us, brings the Prince to his 24th year, and is illustrated by portraits showing what he looked like at various ages. Miss Bowen's sketch is very readable, and, when finished, should be of great help to students of the period.

Son of a Methodist father and an Anglican mother, and himself an Anglican, Mr. Arnold Lunn began his sketch of John Wesley with a " faint prejudice " against Wesley, but a perusal of the journal convinced him that the founder of Methodism was " one of the most remarkable men that ever lived." With such a subject, and a lively pen, Mr. Lunn could not fail to give us an intensely interesting study. The chapters devoted to the narrative seem to us better than those given to analysis, such as " The Mind of Wesley," and " Lex Orandi Lex Credendi " : indeed, throughout, Mr. Lunn seems stronger in dealing with facts than with ideas—few even of those who agree with Mr. Lunn's views will deem his analysis of Calvinism either fair or adequate. Mr. Lunn has a vigorous style and knows how to write : all who read his pages will renew their admiration of one of the greatest figures in English history.

Francis Joseph of Austria was surely one of the most pathetic figures who ever sat upon a throne. Becoming Emperor in 1848, with the words, if tradition is to be trusted, " Good-bye, youth," he lived on and on with the old legitimist notions until at last the world plunged into war. He was woefully weak—" With the Emperor the last speaker is nearly always right," said those who knew him—and yet he lived with one definite purpose, the maintenance of the imperial power, which

gradually diminished as the years went by. In fact, the Archduke Franz Ferdinand is said to have held that he was in the position " of a trustee who can only look helplessly on while the veteran owner of the estate lets the woods rot, the fields go to seed, the false stewards squander his substance." The Emperor has been called a " magnificent anachronism "; the noun is certainly correct, though the adjective might be questioned. Nevertheless one cannot study the history of Europe in the 19th century and certainly one cannot read Dr. Redlich's very full and careful biography without some sympathy with the industrious, reserved old man, who probably suffered none the less because his face revealed so little. Not until 1916, when crowns were falling round him, did Francis Joseph quit the scene: he was, as he described himself to ex-President Roosevelt, " the last European monarch of the old school."

" Too often his simplicity made him take his opponents too seriously when humour and banter would easily have disposed of them." We cannot but feel that these words which Viscount Gladstone uses about his father apply also to himself. Frankly, we regret that Lord Gladstone's intense loyalty has impelled him to write this defence of one who is far above any depreciation and slander. Some of the opinions that Viscount Gladstone brings into the limelight might have been left in the oblivion they deserved. Who cares what Mrs. O'Shea thought about Gladstone?

Mr. Buckle is in a different category, and Lord Gladstone was not without reasons for claiming that bias has been shown in the editorship of Queen Victoria's *Letters*. We see that Mr. Buckle disposes of the charge of suppressing letters of the Queen when the Tories were playing with the idea of Home Rule (June to December, 1885) by saying that there are no such letters. That being the case, it can only mean that the leaders of the Government deliberately deceived the Queen.

On the whole, we cannot but think that if Lord Gladstone had been content with a pointed pamphlet driving home his indictment against Mr. Buckle he would have served his purpose better. He admits he has " no skill or experience in the writing and composition of books ": this is evident in the way he has thrown his net so wide as to catch all sorts of fish.

While this is said we have to be grateful for the picture of Gladstone in the home and for some remarkably good chapters on sundry episodes; that on Majuba, for example, is as clear as any account we have seen.

On the main question the opinion is becoming more and more general that the Queen treated Gladstone abominably, and that he behaved with exemplary chivalry, loyalty, and restraint. He rarely let himself go as far as he did in a letter quoted in Lord Oxford's recently published *Memories and Reflections*. On 25th February, 1893, the Queen wrote a violent letter to Gladstone, concluding: " The Queen trusts Mr. Gladstone may yet pause before taking so disastrous a step as to attempt to disestablish part of the English Church, of which she is the Head, and of which she always thought Mr. Gladstone was a loyal member." In sending on this letter to Asquith to note references to himself, Gladstone says, " Her Majesty's studies have not yet carried her out of the delusive belief that she is still by law the Head of the Church of England."

Lord Gladstone need not have been afraid. His father's essential nobility and his unexampled achievements are enshrined in the indelible characters of history.

It cannot be said that Mr. Walsh's life of his namesake is a model biography. It is far too long (600 pages) and is absurdly proportioned, the greater part of the book being given to the first six or seven years

of Walsh's archbishopric, and the last few years of his life hurried over with great haste—there is little reference to the War, and the Irish rebellion is entirely summed up in the phrase " After the outbreak of Easter, 1916," while very few pages discuss the Archbishop's attitude to the Sinn Fein movement. Walsh was born in 1841, and was Archbishop of Dublin from 1885 to his death in 1921. He was an able scholar and a keen politician—the Papal Envoy said of him in 1887, " I would like to see him a little more spiritual and more attached to his pastoral duties."

This biography gives us a picture of the political Roman Catholic dignitary, but, above all, it is like Purcell's *Manning* in the impression it leaves of intrigue, wire-pulling, and jealousy, alike at the Vatican and among Roman Catholics generally. There are several misprints, while Mr. Walsh's acquaintance with the purlieus of his subject may be gathered from several pages in which he discusses the attitude to Home Rule of Dr. Dale, " a Liberal Unionist Member of Parliament for Birmingham " !

It is fortunate for the historian that Lord Haldane was persuaded to write his autobiography. In him we see the reflective mind *par excellence,* pondering the part it has played in the past and forming conclusions in a way impossible to an outside observer. We are not disposed to minimize Haldane's gifts—his achievements in law and philosophy, administration and politics, speak for themselves—and yet we have to confess that we close the book without being convinced that all would be well with the world " if philosophers were kings."

Haldane describes with great lucidity his departure from his father's religion, his education at Göttingen, his early career at the Bar, and his entry into Parliament. Had the engagement which gave him five weeks' perfect happiness resulted in marriage, his life might have followed very different lines. His capacity for work and his mastery of principles and of details made him a success at the Bar and in politics, and when the Liberals came into power in 1906 he went to the War Office. Haldane's friends may well wish that the " *Regulas Compact* "—by which Asquith, Grey, and Haldane, are said to have resolved not to take office unless Campbell-Bannerman went to the Lords—had never been made: altogether his treatment of " C.-B." is the episode in his life of which Haldane had least reason to be proud. *Per contra,* his proudest moment must have been when Haig, in the hour of victory, brought to him a volume of his Despatches, inscribed to " the greatest Secretary for War England has ever had." He bravely bore the calumnies which surrounded him during the war, and in a multitude of ways he contrived to serve his country. Nearest to his heart were the problems of education and of imperial defence, and his interest in these was largely responsible for his acceptance of the Lord Chancellorship in the Labour Government of 1924. Haldane was fairly well satisfied with what life had brought him. He preferred age to youth, and asked " nothing further now, either of public recognition or of private relationship." He believed that there was no

> " truth attained which any one dare look on as final. For we are all limited in varying degrees and ways. We little know our own limitations. Our duty is to work without turning our eyes to the right or to the left from the ideals which alone can light up our paths. It is not any finality attained that can ever be ours; what is ours can be no more than the best quality of which we are capable, put into the effort towards the attainment of what we have set before ourselves. The effort towards it is one which we daily find ourselves called upon to make anew. We have to think of how to live before we can learn how to die. God is not outside us, but is within our breasts, ' an almighty ever-present Deity.' "

The final chapter, " My Philosophy," is as revealing as the estimates of politicians in the previous part of the book are frank. A significant side-light on Haldane is the fact that, except in the titles of books, the name of the Founder of Christianity is not mentioned. There are misprints on pp. ii and 292.

Mr. Sidney Dark, though his views make us writhe, is a good journalist and is always readable, and his sketch of Archbishop Davidson is excellent journalism. He cannot, however, always be called reliable: it would be very hard to prove, *e.g.*, that " the one object of the revision of the Prayer Book was to check and crib Anglo-Catholicism." Mr. Dark thinks the Archbishop the greatest man with whom he has ever talked, but refers so often to the prelate's caution, astuteness, and lack of audacity, that his book does not confirm this verdict. Thus, in 1916 " the world was hungry for bold and inspiring spiritual leadership. It cannot be pretended that it received it from Canterbury." About " Church Schools " we read, " The born negotiator sometimes fails when the born fighter would succeed," and on the first rejection of the Prayer Book, " The Archbishop missed his chance. He was the victim of his unconquerable yearning for compromise." Finally we reach the summary: Lord Davidson's life has had

> " one evident and single purpose, to ensure that the Church of England shall continue comprehensive and established . . . . and his service to the Church has been of incalculable value. But he has given it no new enthusiasm. He has inspired no fresh and daring crusades. The Archbishop is a man of abounding courage and stubborn determination. He has never hesitated to accept responsibility. He has never felt any urgent need for the support of his subordinates. He has never feared to trust his own judgment. But he is no adventurer. The most obvious of his qualities is caution, and the cautious man inevitably hesitates, negotiates, and maybe, compromises, before he attempts to initiate any bold or novel policy. The Archbishop has always faced the facts. And the great spiritual adventurers have generally ignored the facts."

So now we know what Mr. Sidney Dark thinks of Archbishop Davidson. What we should dearly like to know—but we never shall—is what Archbishop Davidson thinks of Mr. Sidney Dark!

Mrs. Amabel Williams-Ellis has rightly entitled her book, for it is the tragedy of Ruskin's career that she brings out in her well-written pages. Charles Eliot Norton, Ruskin's friend, accurately described him:

> " the only child of a domineering woman . . . tenderly loved by her, and petted, ruled, disciplined, and spoiled by her, and loved and petted by his father . . . his moral sense early and morbidly over-developed . . . his self-will and his vanity encouraged as he grew up by the devotion of father, mother and friends . . . For years after most men are forced to match themselves with the real world, he was living in a world of his own."

Mrs. Williams-Ellis shows how the man so reared faced life, and especially how his powers of affection were frustrated. His early loves, his six years apparently unconsummated marriage with its inevitable ending, the thwarted love of the man in middle life for the child-woman Rose La Touche—all play their part in the tragedy which ended in mental breakdown. The amazing thing as one surveys Ruskin's life is that, so handicapped, he did so much. But agony of mind and disappointed love do not always prevent a man from working: sometimes they spur him to it, for he finds in it his only joy and his one hope of salvation.

Mrs. Williams-Ellis does not minimize Ruskin's brilliant gifts, but she does enable us to see the real man in a way some other biographers have failed to do.

*A Fatalist at War,* the translation of Rudolf Binding's *Aus dem Kriege,* is so good that we cannot help wondering how much editing it received before publication: it is difficult to believe that even a poet and novelist could write with such insight when actually engaged in fighting. Binding, though forty-seven years of age, joined up on the outbreak of the war. These letters and diaries show him as a cavalry officer in Belgium in 1914, and then follow his life on the Western Front—with an interval in Galicia —until he collapses from dysentery in August, 1918. We see the gradual breakdown of German morale, evident in the fact that in the offensive of March, 1918,

> " it is practically certain that the reason why we did not reach Amiens was the looting at Albert and Moreuil. The same thing happened in both places; in Albert I saw it myself. The two places, which were captured fairly easily, contained so much wine that the divisions, which ought properly to have marched through them, lay about unfit to fight in the rooms and cellars. This was quite unforeseen; no other troops had been ordered to follow up, with the result that the enemy gained fresh footing."

We see also the development of Binding's own views. Already in August, 1916, he is asking

> " Is it possible that any people can show, or will ever be able to show, a gain, whether it be in land, subjects, war indemnity, trade advantages, alliances, or whatever it may be, that will compensate for the losses that every nation has suffered through the time the game has lasted ? "

An indictment of war more powerful than the description of the Germans in Roulers in 1918 it would be difficult to find.

Stefan Zweig's is a difficult book to review. It is the translation—and of the translation nothing but good can be said—of the third volume of a series in which the first volume, *The Struggle with the Daimon,* studies Hölderlin, Kleist, and Nietzsche, and the second, *Three Masters,* Balzac, Dickens, and Dostoeffsky. The " adepts in self-portraiture " are Casanova, Stendhal, and Tolstoy—the first, an a-moral sensualist who merely describes his pleasures; the second, one who is pre-eminently an auto-analyst; and the third, a great spiritual genius whose soul was a battle-field. Zweig writes with profound insight and with great skill, and by many an apt phrase clarifies his criticism. But he has a habit of reiteration that grows very tiresome and spoils the effect of a remarkable book. The publishers have selected the final words for the wrapper: " It is only through the self-portraiture of great artists that the genius of mankind becomes comprehensible to earthbound mortals." That may be so: but we are inclined to wonder if the self-portraiture of a Casanova helps an earthbound mortal in any way whatsoever. We had precisely the same feeling when we saw Zweig's adaptation of Ben Jonson's *Volpone* in New York last summer.

While reading Dr. Goodspeed's life of William Rainey Harper we have had constantly to think of Silvester Horne. Both were men of many talents and forceful personality, both gave themselves without stint to the service of their fellows, and both had worn themselves out at 49. Their view of life can be expressed in Harper's own words:

> " The true standard of time is not the hour nor the day nor the year. A man's life should be measured not by years, but by things accomplished. He lives longest who gets the most work done, who works the hardest when he works, and plays the hardest when he plays—who works and lives at his full efficiency all the time."

In this country, perhaps, we think first of Harper as the author of the *I.C.C. Amos and Hosea;* in America they think of him as the first

President of the University of Chicago, now an institution that makes our Universities look very small. Harper had a remarkable brain; he was a B.A. at 14, a Ph.D. at 18, and a Professor of Hebrew at 22. When the idea of a college on restricted lines was mooted at Chicago, he thought only of a University on the broadest scale, and his genius guided the wealth of Rockefeller and others until—after nearly fifteen years as President—he made the University one of the foremost educational institutions of the world. His almost unparalleled power for work was allied to great courage, and when in the prime of life cancer sentenced him to death, he met his fate without flinching.

There is now a decided trend in America in favour of making business men—administrators, money-raisers—Presidents of Universities. It is a mistaken policy, and can only be successful in such cases as that of Harper, who was a business man, but also a scholar to his finger-tips. He was an American of the best type, and we are grateful for this account of an inspiring life.

EDITOR.

**The Word of God and the Word of Man.** By KARL BARTH, D.D. Pilgrim Press. $2.25.

It is difficult to know what to make of Karl Barth, for round him the dust of battle rises in such clouds that it is hard to discern where he stands. Some cry that he is merely an evil by-product of the war, others that he has begun a new epoch in theological thought. Even about this translation of *Das Wort Gottes und die Theologie,* the work of the Rev. Douglas Horton, a Boston Congregational minister, there is the same difference of opinion: one reviewer pronounces it brilliant, another has nothing good to say for it. Personally we have little fault to find with it on the whole, though if the translator is responsible for the italics he has given us far too many.

What is this book, the first of Barth's works to be translated into English? It contains eight addresses delivered between 1916 and 1923. They are: The Righteousness of God; The Strange New World Within the Bible; Biblical Questions, Insights, and Vistas; The Need and Promise of Christian Preaching; The Problem of Ethics To-day; The Word of God and the Task of the Ministry; The Doctrinal Task of the Reformed Churches; The Christian's Place in Society. The addresses afford a good introduction to Barth, though "The Problem of Ethics To-day," the most difficult to read, is rather out of tune with the others. Throughout we get the stress laid on God, on God's sovereignty, on God's action, and we discover that pietism and Schleiermacher are Barth's *bêtes noirs.* Perhaps it would be best to let Barth speak for himself to English readers, giving them a glimpse of his theology, or his "marginal note to all theology" as he prefers to call it:—

> "The Bible tells us not how we should talk with God but what he says to us; not how we find the way to him, but how he has sought and found the way to us; not the right relation in which we must place ourselves to him, but the covenant which he has made with all who are Abraham's spiritual children and which he has sealed once and for all in Jesus Christ. It is this which is within the Bible. The word of God is within the Bible.
>
> Our grandfathers, after all, were right when they struggled so desperately in behalf of the truth that there is revelation in the Bible and not religion only, and when they would now allow facts to be turned upside down for them even by so pious and intelligent a man as Schleiermacher."
>
> "Resurrection—the Easter message—means the *sovereignty of God.* Resurrection, the sovereignty of God, is the purport of the life of Jesus from the first day of his coming."

" ' That which is born of the flesh is flesh; and that which is born of the spirit is spirit.' There are no transitions, intermixings, or intermediate stages. There is only crisis, finality, new insight. What the Bible brings us from beyond the grave is the perfect, the absolute miracle."

" What ought seriousness, efficiency, and devotion to mean in a basic *theologia crucis*? For us they must mean in any case a resolute leave-taking of everything that partakes of the nature of the Catholic altar sacrament . . . . . Under no circumstances and in no sense ought we to desire to be *creatores Creatoris*. Ours is not to give *birth* to God but to give *testimony* of him. Whatever is of the nature of the altar sacrament is a *flight* from the need of Christian preaching, and therefore a flight from its *promise*."

" When they come to us for help they do not really want to learn more about *living*: they want to learn more about what is on the farther edge of living—*God*."

" Man as man cries for God. He cries not for *a* truth, but for *truth*; not for *something* good but for *the* good; not for answers but for the answer —the one that is identical with its own question. *Man* himself is the real question, and if the answer is to be found in the *question*, he must find an answer in himself: *he* must be the answer. He does not cry for solutions but for salvation."

" The word of God is at once the necessary and the impossible task of the minister. This is my ultimate conclusion. Further than this I have nothing to say."

" For we must know that it is in this God-given unrest which brings us into critical opposition to life that the most constructive and fruitful work conceivable is done. God judges the world by setting over against it his own righteousness."

English publishers have been amazingly slow in getting Barth translated, but we hope that other volumes will now speedily follow. Ministers who read these addresses will note with pleasure the obvious signs that Barth held a pastorate before he became a Professor. EDITOR.

**Judaism in the New Testament Period.** By R. T. HERFORD. Lindsey Press. 7s. 6d.

Mr. Herford's previous books on this subject are well-known. He himself, as a liberal Christian, occupies a position which would have intrigued Browning. A deeply-read Rabbinic scholar, he has been for many years a valuable link between the too purely Greek-reading liberal Christians and broad-minded Jewish scholars like Dr. Abrahams (upon whom be the peace) and Mr. Claud Montefiore. This book goes to the heart of the controversy. In brief, Jesus was an *'am ha-aretz* from the orthodox Pharisaic point of view. The movement he initiated might have lost itself but for Paul, whose propaganda definitely caused that break between Jews and Christians which is reflected in the curses against the *mīnīm* that appear about 80 A.D. in Rabbinic sources :

" One result of the admission of Gentiles into the Church, or perhaps to some extent a cause of it, was a change in the way in which the person of Christ was regarded. The Christ who appears in the epistles of Paul is not so much a human as a cosmic being."

J. P. NAISH.

**Eusebius, Ecclesiastical History.** Translated with Introduction and Notes by H. J. LAWLOR, D.D., and J. E. L. OULTON, B.D. Vol. II, Introduction, Notes and Index. S.P.C.K. 10s. 6d.

This volume, from the pen of Dr. Lawlor, is the sequel to that containing a new translation, by Mr. Oulton, of Eusebius's *Church History* and the supplementary *Martyrs of Palestine*, which appeared in 1927 and

was noticed in *The Congregational Quarterly* for October, 1927 (V. 496). The two together make up the greatest aid to the study of the first three Christian centuries which has appeared for many a day. Eusebius's book is the abiding basis for all thorough knowledge of that crucial period; yet hitherto it has not been available to the English reader in a really accurate form and with adequate notes. Now, for the very low price of a guinea (for two volumes of some 750 pages in all, involving costly care in printing) we have all necessary to exact study and understanding of "the Father of Church history." This title is rightly his, not only as having first conceived the very idea of a continuous history of the Church's fortunes, both externally and internally, but also for the manner in which—allowing for the current methods of history generally and for the special prejudices of "orthodoxy" then hampering any Church writer—he executed his task. His chief assets were the wonderful range of his reading, and the instinct which led him to use so fully the sound method of drawing upon contemporary documents, usually in their own words.

All that is needful to enable the reader to judge how far Eusebius succeeded in his honest attempt to present the facts as they really had been, and how far and why he actually fell short (though much less so than his successors in the ages next following), this admirable Introduction amply supplies. Dr. Lawlor, who is Professor of Church History in Dublin, had already proved his quality in this field by his *Eusebiana* (Oxford, 1912), dealing with such points as the Memoirs of Hegesippus—the nearest thing to ordered material ready to Eusebius's hand for Christian tradition down to about 175 A.D.—Montanism, Eusebius's Use of Volumes of tracts, his Chronology and the earlier editions of the *Ecclesiastical History*. Three topics reappear in this Introduction in co-ordinated form, along with much else, all making clear the method of the work and the quality of Eusebius as a critic of evidence and as a historian. The notes are learned, sober, and usually convincing (an exception is Lawlor's doubt as to "John the Elder"); specially valuable are the summarizing notes on topics like Eusebius on the *N.T.* books, on two "Philips" in Asia, the lists of the early Jerusalem bishops, the Alexandrian bishops of the 3rd century, the Roman bishops (in the Introduction), the controversy about heretical Baptism, the Edict of Milan. Every theological college should possess both volumes: likewise all serious theological students, and such "laymen" as desire to be able to form a personal judgment on matters connected with primitive Christianity and its transition towards "Catholicism."

J. Vernon Bartlet.

**The Incarnate Lord.** By Lionel Spencer Thornton. Longmans. 21s.

The book before us is "an essay concerning the doctrine of the Incarnation in its relation to organic conceptions." A big subject is treated in a large way, and the book demands and repays very careful reading. Mr. Thornton regards the doctrine of the Incarnation as the "regulative principle" of the Christian conception of God, which means that his enquiry is at the same time a re-examination of the foundations of Christian theism. Given the doctrine of the Incarnation as stated in the creeds and conciliar definitions, how are we to interpret it for ourselves in the light of modern conceptions of the universe as these are laid down for us by Prof. Alexander and Prof. A. N. Whitehead? Chalcedonian conceptions of "hypostasis" and "nature" are no longer adequate to the problem. Nevertheless it may be shown that the more modern categories at our command enable us to maintain all that is really significant in the Chalcedonian doctrine.

On the organic view the movement of creation is, in the phrase of Prof. Alexander, a " forward " movement with a " nisus towards deity." We are confronted with an ascending series ranging from the electron through the atom, the molecule, the cell, and the multi-cellular organism up to man as the organ of spirit. Each grade in the series has its own principle of unity and furnishes the basis upon which the grade next above it builds up a more complex structure in virtue of a wider principle of unity. " This means that the whole series is knit together in one vast inter-related system, in which all the parts have a significance not only for the proximate wholes into which they are built, but ultimately for the series taken as a whole." This is the organic conception of the universe which is to yield us a truer understanding of the Incarnation.

The author claims that there can be no satisfying explanation of such an organic series which does not make it dependent upon a creative activity flowing from the eternal order and expressing itself in a process of development which is to find its fulfilment in the spiritual organism of man, which alone is capable of yielding back to God His own image. Man is thus, historically, the last term of the series. He cannot, however, be the last term metaphysically, inasmuch as he, too, on the organic side, belongs to the time-series, and moreover, in virtue of his freedom, introduces an element of disunion. Evil, ethically considered, is a failure of response to the eternal order on the level of spirit, a frustration of the tendency of the cosmic series as a whole to move upwards towards God. Hence the need of a redeeming activity on the part of God, with a view to the undoing of sin and the restoration of the movement of creation towards God.

Redemption is effected by the incorporation of a new and higher principle of unity in the spiritual organism of man. The Incarnation brings creation to its true end in God, inasmuch as the whole cosmic series is gathered up into the human organism of Jesus Christ in such wise that it attains its destiny through the " taking of the manhood into God." This means that Jesus Christ does not simply emerge from the series as a creaturely element. For the series alone cannot provide its adequate end. Not even a perfect man, *i.e.*, one whose highest law of being still remained on the level of the human organism, could bring the series to its goal in God. Hence the divinity of Christ must be stated not in terms of moral value simply, but in terms of metaphysical status. For if Christ is the embodiment of the Kingdom of God, He must embrace within Himself the eternal order and its manifold principles of unity. He must be both the adequate goal of history and the creative ground of the universe.

The self-giving of God in the Incarnation is not something entirely new. For all incorporations of the eternal order in the ascending organic series presuppose a principle of gracious self-giving on the part of God. The principle of individuality, of which man is the highest though still imperfect manifestation, was implanted in the series by the self-giving of God, and it is fitting that it should be brought to complete fulfilment by the same self-giving expressed completely and absolutely. Thus we arrive at Mr. Thornton's definition of the Incarnation : " Absolute Actuality as it exists in the Person of the Incarnate Word becomes the principle of individuality in a human organism."

The book is valuable as a sustained attempt, backed by careful consideration of *N. T.* points of view, to bring the doctrines of the Trinity and of the Incarnation into connexion with modern scientific and philosophical conceptions. It offers us a new terminology for theological, and especially

christological, discussion. Sometimes indeed, the terminology seems to master Mr. Thornton. There are traps. It is by no means fool-proof. In the end we find ourselves asking questions. But perhaps that is the best service that any writer can render us. Mr. Thornton sets a problem and proposes a method of enquiry. We are grateful to him for a stimulating book.

E. J. Price.

**Modern Psychology; Normal and Abnormal.** By D. B. Leary. Lippincott. 18s.

Professor Leary's name is already known as that of the author of a popular book entitled *That Mind of Yours*. The volume before us, as its sub-title, "The Behaviorism of Personality," shows, deals exhaustively with the whole subject of psychology mainly from the behaviourist point of view. The author claims, however, in his treatment of personality to go somewhat further than mere behaviourism, and to work towards a more synthetic and dynamic theory. His book is divided into four parts, the first of which deals with Fundamental Structures, Drives and Mechanisms, the second with the Nature and Function of Intelligence, the third with Personality proper and its Disturbances, and the fourth with various Systems of Personality Adjustment. In the course of his investigation Dr. Leary has occasion to examine and to criticize—very sensibly—the work of the new psychologists, and though his own attitude is very largely critical, it is not without some constructive intention and endeavour. The central problem with which he deals is that of personality, which he defines as follows: "Personality is an all-inclusive term for all that a human being has, is, or can do, feel, think, or wish; the word has its receptorial, connective, and motor aspects; it includes unconditioned and conditioned behaviour, alike." This definition, taken along with the general method which Dr. Leary follows in his treatment of personality both normal and abnormal, suggests the chief criticism to which his work lies open. It belongs to that purely scientific way of regarding human beings which, necessary as it is up to a point, entirely fails to comprehend or to take account of those deeper aspects of human life and disposition which may be summed up under the term spiritual. Though Dr. Leary tries to go beyond the ordinary mechanical behaviourist treatment, he scarcely succeeds in doing so, and his attempt makes plain the deficiencies in the purely empirical method, and the need for a wider outlook. No investigation of human problems is likely to be satisfactory which does not touch the more vital issues involved in values and in the spiritual interpretation of life. There are signs that this is becoming more clearly recognized even among psychologists, and a book like that of Dr. Leary may be regarded as good breaking of the ground and a preparation for a fuller investigation and a more complete synthesis. This becomes even more evident in his treatment of religion. "Religion," he says, "has a future even as it has a past, and probably a long and prosperous future, for the time is not yet come when the majority of human beings will be able to adjust in terms of facts, seek only for those values which are obtainable here and now, and cease to look for adjustment in terms of beliefs which, because of their non-relation to any but the haziest of superficial analyses of fact situations, are properly called delusions." He obviously anticipates a time when science and philosophy will do better for men what religion now does inadequately, and it is exactly in such anticipation as this that the failure of his whole attitude lies. One cannot but insist that there are more things in heaven and earth than are dreamt of by some of the psychological mentors who are so vocal in these days. W. B. Selbie.

**The Nature of the Physical World.** By A. S. Eddington, D.Sc., F.R.S. Cambridge Press. 12s. 6d.

When the reviewer found this work in the parcel of books sent him to review, his first impulse was to send it back, for it deals largely with recent developments in physics, and of these high mysteries he knows little or nothing. But the book contains the Gifford Lectures for 1927, and Gifford lecturers are appointed to deal with problems of religion. Although there is much in this book which only a physicist can fully appreciate, it is of the greatest interest to the student of religion, and it is from this point of view alone that the reviewer would venture to speak of it. The book inevitably reminds the non-scientific reader of Dr. Whitehead's *Science and the Modern World;* but the two books are written in quite different styles. Dr. Whitehead wrote in a style lapidary in its brevity, and as grave as the utterance of a Delphic oracle. Prof. Eddington writes with a verve and zest which hold the reader's attention even when he deals with the most abstruse themes. We found ourselves wishing at times that theological writers too could quote Lewis Carroll with such effectiveness.

The book starts off with an account of the two tables at which the author had " settled down to the task of writing " these lectures. One of them " is a commonplace object of that environment which I call the world." " It has extension; it is comparatively permanent; it is coloured; above all it is *substantial.*" " Table No. 2 is my scientific table." " It is part of a world which in more devious ways has forced itself upon my attention. My scientific table is mostly emptiness. Sparsely scattered in that emptiness are numerous electric charges rushing about with great speed; but their combined bulk amounts to less than a billionth of the bulk of the table itself. Notwithstanding its strange construction it turns out to be an entirely efficient table. It supports my writing paper as satisfactorily as table No. 1; for when I lay the paper on it the little electric particles, with their headlong speed, keep on hitting the underside, so that the paper is maintained in shuttlecock fashion at a nearly steady level." " My second scientific table is the only one which is really there—whatever ' there ' may be." On the other hand, " modern physics will never succeed in exorcising that first table—strange compound of external nature, mental imagery, and inherited prejudice—which lies visible to my eyes and tangible to my grasp." In this vivid way the writer introduces us to the world of physics, in which " we watch a shadowgraph performance of the drama of familiar life."

In his first eleven chapters Prof. Eddington describes " the downfall of classical physics," due not only to " the rearrangement of space and time by Einstein," but to Rutherford's dissolution in 1911 " of all that we regard as most solid into tiny specks floating into the void." " The atom is as porous as the solar system. If we eliminated all the unfilled space in a man's body and collected his protons and electrons into one mass, the man would be reduced to a speck just visible with a magnifying glass."

In his last four chapters Prof. Eddington points out that " the cleavage between the scientific and the extra-scientific domain of experience is not a cleavage between the concrete and the transcendental, but between the metrical and the non-metrical." " It is not possible for the controlling laws of the spiritual substratum, which in so far as it is known to us in consciousness is essentially non-metrical, to be analogous to the differential and other mathematical equations of physics, which are meaningless unless they are fed with metrical quantities. So that the crudest anthropomorphic image of a spiritual deity can scarcely be so wide of the truth as one con-

ceived in terms of metrical equations." The distinctive beliefs of religion" thus cannot be proved " from the data of physical science or by the methods of physical science." " The materialist who is convinced that all phenomena arise from electrons and quanta and the like controlled by mathematical formulæ, must presumably hold the belief that his wife is a rather elaborate differential equation; but he is probably tactful enough not to obtrude this opinion in domestic life. If this kind of scientific dissection is felt to be inadequate and irrelevant in ordinary personal relationships, it is surely out of place in the most personal relationship of all—that of the human soul to the divine spirit."

Inadequate as is this brief review, it will, we hope, help to give some conception of the value and the fascination of this illuminating book. No Christian minister can afford to ignore the world-view of modern science. That world-view is here described by one who knows too well what religion is to seek to derive religion from science, or to find in science a substitute for religion.

SYDNEY CAVE.

**Human Values and Verities.** By HENRY OSBORN TAYLOR. Macmillan. 8s. 6d.

The author of *The Medieval Mind,* and of other important studies in the history of thought, here offers us what his preface describes as a " synthesis "—an informal philosophy of life, somewhat personal in tone. Thus, when he touches on philosophy proper, the opening section is headed " My " philosophy; as if with a smile. And similarly the opening section on religion is frankly described as Personal. Having passed through several theological phases—as the author reminds us, his writings during one period revealed strong Christian convictions—he now finds himself steadily addicted to prayer but vague in belief; sympathetic towards Christianity but non-committal. The substance of the book is interesting and suggestive rather than satisfying or penetrating; *e.g.,* he says good things about the distinction between science and philosophy but does not sum up. So far as he deals with values, it is Relativity, relativity, all the way; the historian appears to have been too strong for the man. One notes, further, the presence of the Darwinian attitude, as if all the higher humanities were best interpreted as reactions to a biological situation. But Mr. Taylor's culture and learning serve him well. In particular, the ample historical material reveals again and again the master's touch.

ROBERT MACKINTOSH.

**Studies in Sin and Atonement (in the Rabbinic Literature of the First Century).** By Principal A. BUECHLER. Milford. 12s. 6d.

This beautifully printed volume, one of the Jews' College publications, is issued in honour of the author's sixtieth birthday. While there are tolerably full analytical contents, one regrets the absence of indexes. The Chief Rabbi, in a short preface, rebukes the ignorance of Christian writers —according to the author's introduction, even so fine a scholar as Bousset is at fault—and promises us " historical " and " critical " treatment, along with fullness of knowledge. But objectivity is a high and difficult achievement! In studying the *O.T.* discussions, which occupy considerable space, one becomes painfully aware of the suppression of modern criticism. *Deuteronomy, e.g.,* tells us what " Moses " did or said. Possibly this was inevitable; and yet such an attitude makes it very hard for non-Jews to learn from orthodox Jewish work. So much of the

atmosphere is dogmatic; "historical" is hardly the word to describe it; certainly, if unqualified, the word misleads us. Even exegesis appears to suffer. If one reads the Day of Atonement passage (*Lev.* 16, see pp. 261, *etc.*) in its obvious meaning, where is the supposed difficulty?

There is interesting material on the problem of suffering. Absolute surrender to God's will is inculcated; the martyr nation has learned a lesson which is conspicuously absent from much of the *O.T.* Self-righteousness, which we can hardly err in imputing to the Pharisees of the Christian era, has been struck dumb. At the same time there may have been a few absolutely sinless men. Not perhaps Job! Much Rabbinical discussion is reported on the issue—Did Job serve God from love (as the Divine praise might seem to imply), or only from fear (as Job's wild words might suggest)? No doubt the great poem is something of a stumbling-block to many systematic theologians.

Among the Rabbis, then, the tendency recurs to find bad desert implied in suffering and to regard salvation as a thing earned by merit. "Ancient pious men" died of bowel complaint. Was the physical purge important? This is gravely debated, but waved aside. God was rather (to employ one's own metaphor) burning away the last vestiges of sin. There may be partial *N.T.* parallels. "For this cause many are weak and sickly among you, and not a few sleep. . . . When we are judged, we are chastened by the Lord, that we should not be consumed with the world." The most characteristic *N.T.* note, "We glory in tribulation," has its approximate parallel in the willing death-agony of Rabbi Akiba; but Rabbinism can hardly match the Christian motive, "because the loss of God is shed abroad in our hearts." It is the combination of pious trust in God, with shame in the conscience, and—on the other hand—with the hope of self-salvation, that staggers Christians; at least if they are Protestant evangelicals.

In general the tendency is to reduce the importance of ritual. Some Christians would explain the atoning work of their Lord purely by its moral influence on men; similarly, with the Rabbis, not only suffering has its worth from its moral influence, but ritual too—when practised by sensitive and uneasy consciences. One does not dare to question the correctness of the summary given us; doubtless the Rabbis so taught. But phraseology which disparages what is "Levitical" in contrast with what is "moral and religious"—would first century Judaism have endorsed that? The book ends (p. 461), "The atonement effected was not identical with its pardon; that was the final grace granted by God." . . . Here, again, the Christian note differs.

ROBERT MACKINTOSH.

## SHORTER NOTICES AND DESCRIPTIVE LIST.

(*Books marked * are recommended for ministerial reading.*)

In reading *The Warrior, The Woman and The Christ* (Hodder, 6s.), we have for the first time felt some misgivings about Mr. Studdert Kennedy's methods. Usually his intensity has called forth our entire admiration, and a thankfulness that in poetry and in prose the essentials of Christianity were being presented with such passion and power by one fully conscious of the realities of life, the strength of sin, and the might of God's love. But this attempt—valiant and right enough in its way—to link together the great problems of sex and war, and the Christian Gospel, is far from satisfying. It leaves us convinced that Mr. Studdert Kennedy's

line of thought is absolutely sound and fruitful, but that its working out is crude and superficial. The chapters read like spoken addresses, and we fear that their unconventionalities will " put off " many who would benefit by perusing them. Despite this, the book deserves reading, for it is very suggestive, and its main contention that only the leadership of Christ can resolve the fundamental problems of modern civilization is indisputable. Misprints on pp. 234 and 246 should be corrected in the next edition.

As we are passing the proofs, news comes of Mr. Studdert Kennedy's death. His brave flaming spirit has burnt itself out all too soon : we have never known a man who gave himself with more intensity and sacrifice of self to his Master's service. We let our review stand as we wrote it, with a keen sense of regret that we cannot expect more burning words from Mr. Studdert Kennedy's pen.

Those on the look-out for a good modern apologetic for Christianity should get the Rev. H. H. Farmer's * *Experience of God* (S.C.M., 5s.), which he calls " a brief enquiry into the grounds of Christian conviction." Mr. Farmer's *Things Not Seen* had introduced us to a mind alert and sensitive, and this new book calls for and deserves more than one reading. It is divided into three parts : Part I—" Grounds of Belief in God "—discusses " The Elements of Conviction " and the " coercive," " pragmatic," and " reflective " elements in such belief ; Part II examines the challenges to belief in bias, theory, and fact ; Part III—" Jesus Christ and Belief in God "—after expounding " The Particularising of God in Religious Experience," investigates the " coercive," " pragmatic," and " reflective " elements in the Christian conviction about Christ. Mr. Farmer writes with insight and penetration, as witness especially his analysis of Durkheim. He would gain, however, if he could simplify his style. Sentences are not uncommon like that which speaks of a belief that " satisfies his mind by revealing on reflexion the further coerciveness of rational consistency and harmony with the whole available body of knowledge and experience." We have this twice, but the only comment can be—" He sure said a mouthful " ! That Mr. Farmer can be simple and direct is proved by the admirable note on Mr. Julian Huxley's *Reason and Revelation* on p. 41.

For less sophicated readers E. A. Wanderer's (Rev. W. A. Elliott) *The Quest Eternal* (Allenson, 5s.) may serve as a defence of the faith. It will not altogether please the modern theologian, but those who read the conversations that make up the book will, we think, not fail to be impressed by the case E. A. Wanderer makes out.

Dr. John Lewis's path in *The Passion for Life* (Yale University Press, $2.00) is not always easy to follow, though no doubt he has a compass that directs him to his goal. He believes that " in the inherent constitution of human life there is a divine urge which ever cries out for new and fuller realizations," and that " the imperious passion for life has ever and will ever demand expression." He discusses this passion " in embryo," " in infancy," " in control," " in revolt," and finally, when he leaves the more academic presentation of his subject and becomes the preacher, " in demand."

Dr. W. J. Foxell's * *Outlines of Biblical Criticism* (Williams & Norgate, 2s. 6d.) endeavours to present the generally accepted results of Biblical criticism to the " intelligent layman." It succeeds admirably, and we hope it will be widely recommended and read.

Amid all the jeremiads about organized religion in general and the pulpit in particular it is good to find preaching of real power such as that in Prof.

A. J. Gossip's *The Hero in Thy Soul* (Clark, 7s.). Dr. Gossip's sermons do not consist of soothing periods or pious platitudes: he faces up to life and its difficulties with a confident courage and a triumphant faith. The sermon on "But when life tumbles in, what then?" preached after his wife's death, is real preaching, for truth is indeed delivered through personality, the paint has been mixed with blood. And here is the secret, we cannot but think, of Dr. Gossip's effectiveness. Alike in this and in previous volumes we have not merely the power to interest and illustrate and argue: we have a man eager to help other men, and believing he has a message to help them. With preaching like this the Church need have no fear.

Congregationalism in America has yielded no riper scholarship than that of Dr. G. Glenn Atkins, and we welcome his lectures, *Reinspecting Victorian Religion* (Macmillan, 7s. 6d.). Dr. Atkins takes poems of Browning and Tennyson, and from and about them develops a philosophy of life both courageous and serene. *Cleon* is the basis for "The Prophecy of the Unfulfilled," *The Idylls of the King* for "The Entangled Soul." Round *In Memoriam* the admirable chapter "Faith and Doubt" is written: *Abt Vogler* and *Saul* supply the material for "Faith Triumphant," and *The Ring and the Book* for "Redemption"—than which no theologian has ever provided a more suggestive treatment of the Atonement. Dr. Atkins's range of knowledge is combined with a clear and forceful style, and he gets home his lessons in a way that pleases.

> "Others, like Newman, putting out to sea, find it too rough beyond the breakwater and turn back again, excusing themselves for their caution by making a divine institution of the harbor."

There are several misprints, and one or two slips. Sir Henry Jones died in 1922; Matthew Arnold should not be given credit which belongs to an earlier and greater poet.

A much larger work by Dr. Glenn Atkins which reveals the same characteristics is **The Making of the Christian Mind* (Doubleday, Doran, $3.00). This book surveys the history of Christendom in an extremely fresh and vivid way, which we can best indicate by giving the titles of the chapters: "The Three Great Inheritances of the Christian Mind"; "The Creative Mind of Jesus Christ"; "The Mind of the Apostolic Church. Christianity as a Messianic Hope"; "Christianity Becomes a Deliverance Religion"; "Christianity Wins the Roman Empire and Transforms the Pagan Mind"; "Christianity Writes Its Creeds—The Making of the Doctrinal Mind"; "Christianity Finds a Church Mind and Becomes an Imperial Organization"; "The Christian Mind Becomes the Religious Mind of Society"; "The Christian Mind Becomes Sacramentarian"; "The Mystical Mind"; "The Christian Mind Becomes an Adventure in Liberty: How It Began"; "The Christian Mind as an Adventure in Liberty: How It Ended"; "The Christian Mind Becomes Humanitarian." Dr. Atkins's summary contains a warning for organized religion to-day: "If the too conservative Christian mind should succeed in tying up the Christian position too straitly with the facts and forms with which it has so far been associated, that mind might go farther towards defeating Christianity than any of the foes it fears." We hope that some enterprising publisher will see that this book is published on this side of the Atlantic, for it is very well worth the careful reading of all students of religion. We noticed a misprint on p. 121n.

Another book by a distinguished American Congregationalist is Dr. C. E. Jefferson's *Cardinal Ideas of Jeremiah* (Macmillan, 8s. 6d.). We have

only two complaints against this book (apart from a misprint on p. 120)—it is too short, and it is too dear—too short because its ten sermons are real preaching, live and glowing : too dear because, in this country at any rate, when the average minister has 8s. 6d. to spend, he must perforce buy books other than sermons. And yet this is a book the average preacher ought to see, for the minister of Broadway Tabernacle has made the prophet of old live : it is only the price that prevents an * from being prefixed to this notice.

The Rev. K. D. Mackenzie's *The Faith of the Church* (Mowbrays, 5s.) is " An Explanation of Christian Theology for English Catholics." It impresses us as a careful and scholarly exposition in its first 80 pp., and then we come to the discussion of the Church and the Sacraments. The division of the book is in itself enough to suggest its source and its nature. After the 80 pp. devoted to God and Salvation, " The Church " takes 47 pp., " The Sacraments " (including Penance) 61, while 20 pp. are sufficient for " The Life of the World to Come " and 13 pp. for " Prayer." The treatment matches the proportion.

Canon A. L. Lilley's *Sacraments* (S.C.M., 4s. and 2s. 6d.) consists of lectures delivered in Canterbury and Hereford Cathedrals, with an additional chapter on " Transubstantiation." It is a thoughtful little book, treating the subject historically, but with a frank and open-minded chapter on " Sacraments and the Modern Mind." We warmly commend the book : its tone and temper are admirable, and set an excellent example to all called upon to discuss controversial topics.

Anyone desiring a catena of quotations on the problem of suffering and evil from some of the most inspiring writers of our time—Von Hügel, Cairns, Fosdick—will be glad to see Bishop Neville Talbot's *The Riddle of Life* (Longmans, 2s. 6d.), the book recommended by the Bishop of London for Lenten reading. The Bishop admits that he has drawn freely on others; he has, however, woven the quotations together to make a helpful little book.

Those who cannot afford Von Hügel's larger books will be grateful to Mr. Algar Thorold for the selections he has published in *Readings from Friedrich Von Hügel* (Dent, 7s. 6d.). Mr. Thorold rightly believes that " Von Hügel's thought may . . . be best conceived as a mine, access to which may be obtained by sinking at various points independent shafts." Those who test the shafts in this book will strike many a rich vein of ore, though they may have to work it before they get the precious metal.

Anything that Mr. B. L. Manning writes is sure to be vigorous and thought-compelling, and his * *The Making of Modern English Religion* (S.C.M., 3s. 6d.)—" an historical impression of certain religious forces in modern English history "—is no exception. It is Mr. Manning's peculiar merit to put religious history against its secular background, to make us see how " the turmoil and darkness and risk for the very elements of a struggling civilization " in the Middle Ages affected religion. In this book Mr. Manning surveys medieval religion, shows the wasting of its legacy of institutions and beliefs, traces the work of Luther and of Calvin (a splendid apologia for that much-maligned genius), and then looks at the Free Churches and the Anglican Church. We appreciate the frank expressions of opinion, such as "the doubtful, fabulous, corrupted line of suggestion from St. Peter " or " To call on the Name of God, to claim the presence of the Son of God, if men truly know and mean what they are doing, is in itself an act so tremendous and so full of comfort that any sensuous or artistic heightening of the effect is not so much a painting of

the lily as a varnishing of sunlight." In short, we always enjoy reading Mr. Manning, though we do not always agree with him, while his hearty dislike of the Quakers almost keeps us awake o' nights.

Mr. J. F. Mozley's *The Rebuilding of the Church* (Scott, 7s. 6d.) is by no means so dry a book as it looks. It is a thoughtful study of the tendencies of organized religion, and a plea for a Church that shall be both liberal and catholic. Mr. Mozley surveys the various types of Church organization to-day, and then outlines the " true principles " of a Church —liberty, spirituality, loyalty—appealing finally for a new puritanism which shall make the witness of the revived Church effective.

Canon T. A. Lacey's *Authority in The Church* (Mowbrays, 3s. 6d.) has as its sub-title " A Study of Principles." It is a valuable but unpretentious little book, though it will not satisfy either Romanists or Nonconformists. It investigates the early history of the Church, discussing " Catholic Consent," " Administrative Authority," " The Episcopate," " Limitations," and " Discipline." Canon Lacey closes on a practical note, emphasizing in brief sentences the situation confronting the Church to-day :

> " . . there are vast multitudes which seem quite content to live without visible religion. No paganism has ever been quite like this. And the Church seems to be infected with a kind of listlessness in face of the fact."

Dr. P. S. Belasco, who now lectures in political science in Loughborough College and University College, Nottingham, is a pupil of Prof. H. J. Laski, and *Authority in Church and State* (Allen & Unwin, 12s. 6d.) has traces of his teacher's influence. The title is unfortunate, for the reader expecting a treatment of the general subject will be disappointed to find that the book is limited to the 17th century, being in the main an exposition of the political ideas of the Quakers and a defence of William Penn. The study is thorough and well-documented, and Dr. G. P. Gooch writes an Introduction saying that the Society of Friends " could not wish for a more faithful or persuasive interpreter of the political implications of the doctrine of the Inner Light." As an introduction to the wider subject the book is valuable and should not be overlooked by those engaged in present-day controversies.

Three pamphlets just published by the Independent Press (3d. each) should be found very serviceable. They are the Rev. G. E. Darlaston's *Prayer,* the Rev. Leyton Richards's *The Christian Life and Church Membership* (based on Carrs Lane sermons) and Dr. W. B. Selbie's *The Sacraments.* Congregationalists are often said to be very vague in their views about the Sacraments, especially that of Baptism : Dr. Selbie's booklet has nothing vague about it.

*Go West* (Heffer, 2s.) is the last of the first cycle of Dr. Rendel Harris's "Woodbrooke Essays." It shows how the Egyptians sought " out west " the " islands of the blessed," to which departed souls journey. Among the " World's Ends " which may claim to be " fields of the blessed," he includes St. David's in Pembrokeshire, Land's End in Cornwall, Finisterre in Brittany, Santiago di Compostella, and Cape Verd.

Two books that ought to be read together follow—the Rev. W. Paton's *A Faith for the World* (Livingstone Press, 2s. 6d.) and Dr. Sydney Cave's *Christianity and Some Living Religions of the East* (Duckworth, 5s.). Inspired by the Jerusalem Meeting, Mr. Paton surveys in a fresh and attractive way the world achievements, the world task, and the world call to Christian Missions. Dr. Cave's volume is an extremely useful addition to the " Studies in Theology " series, and should prove specially valuable in these days when men glibly equate all religions. Dr. Cave deals with

the Chinese religions; Hinduism; Buddhism; Zoroastrianism; Islam; and Christianity. He shows how each religion regards the nature of the divine, the manifestation of the divine, the relation of the divine to human needs, the moral ideal and its realization, and the meaning and the permanence of life. Having thus reviewed the answers of the religions to the problems of God's nature and manifestation, and of man's redemption, duty, and destiny, he urges the Christian solution in the final chapter, "The Universality of the Christian Message."

As a footnote to these books Prof. R. E. Hume's *Programme of Joint Worship* (Simpkin, 1s.) should be studied. It is based on all the great religions of the world, and was used at Geneva in 1928 at the Preliminary Conference to arrange for the Universal Religious Peace Conference.

Professor W. C. Willoughby's *The Soul of the Bantu* (S.C.M., 15s.) is the work of one who has spent his life in missionary service. British Congregationalists best know him as the Principal for a long time of Tigerkloof: now he is Professor at the Hartford School of Missions, Connecticut, U.S.A. He has given to us a really important and thoroughly scientific study of the Bantu tribes. Dr. Willoughby has had unique opportunities for investigation; he was the close friend of Khama for many years, and the old chief gave him every assistance in the prosecution of his studies. Thus the book is first-hand in a way that few books of this kind can be, and with intimate knowledge it combines wide sympathy. Dr. Willoughby intends publishing a complete examination of the "Magico-Religious Practices and Beliefs of the Bantu Tribes." In this volume he confines himself to ancestor worship, the titles of his chapters being "Ancestor-spirits"; "Revelation by ancestor-spirits"; "Ancestor-worship," "Modes of ancestor-worship"; "Ancestor-worship and Christianity." This is the sort of book for which anthropologists and students of comparative religion have every reason to be grateful. We hope its welcome will be such as to encourage Dr. Willoughby to proceed. A detailed Contents List and an admirable and very full Index facilitate reference.

After this volume it is an excellent thing to be able to discover at once what the Christian Church is endeavouring to do for the Bantu peoples. This we are fortunately able to do owing to the enterprise of the *World Dominion* movement, which has entrusted its survey of this vast territory to the capable hands of the Rev. E. W. Smith. *The Way of the White Fields in Rhodesia* (World Dominion Press, 5s.) has a record to bear as thrilling in the past as it is challenging in the present. The maps, the statistics, and Mr. Smith's telling presentation of them should all summon the Christian Churches to self-examination and to renewed endeavour.

A book of equal usefulness is Mr. Arthur Mayhew's *Christianity and the Government of India* (Faber & Gwyer, 12s. 6d.). Mr. Mayhew, who has been Director of Public Instruction in the Central Provinces, some years ago wrote a survey of British Educational Policy in India, and has now followed it up by this "examination of the Christian forces at work in the administration of India, and of the mutual relations of the British Government and Christian Missions, 1600—1920." It is doubtful how far one is justified in calling a Government Christian, and no doubt some representatives of Christian Britain in India have done unchristian things. But Mr. Mayhew writes with sympathy as well as knowledge: he will have nothing to do with the claim that all religions are alike:—

> "To the Hindu philosopher all religions may be equally true; the administrator comparing a Christian settlement with the pariah village at its gates has good reason to know that they are not all equally effective."

In the " Epilogue : Things Present and To Come " Mr. Mayhew shows that he is aware of all the problems caused by recent developments in India. It is a chapter that should be pondered not merely by missionaries but by all concerned with Indian politics.

Many Sunday School experts contribute to *The Sunday School in the Modern World* (N.S.S.U., 2s. 6d.), which Mr. D. P. Thomson has edited. Books for and about young people ought always to set an example of care and accuracy, but from that point of view this book is a great transgressor. The editor's name is mis-spelt on the wrapper, and what are we to make of Mr. E. H. Hayes's boys, sons of Anak who weigh 77 lbs. at 12 and 177 lbs. when 15 ! But perhaps Mr. Hayes intends this for a joke ! A more serious criticism is that the book, without bearing any indication of the fact, is one published by another house five years ago ! That explains such statements as that of the Rev. Carey Bonner about a new book of worship for Congregational Sunday Schools being " in preparation " : it has been out three years !

Mr. E. R. Groves's *Social Problems of the Family* was appreciatively reviewed in these pages, and *Parents and Children* (Lippincott, 9s.), in which Mr. Groves has collaborated with Mrs. G. H. Groves, contains valuable advice for parents in these difficult days. The price (it is an American book) is rather high, but if ministers could read it and pass on its contents, they would be doing good service. There was a time when the pulpit used to give guidance to parents, but the Church to-day seems content that this should be one of the many spheres of influence it can transfer to others.

Few tasks are more difficult than that of giving religious addresses to boys, and it is good to know that some people are succeeding in it. One case we mentioned last quarter, and this quarter it is a peculiar pleasure to commend *Silcoates Sunday Evenings* (Independent Press, 4s. 6d.) addresses to the boys of one of our Congregational Schools by the Headmaster, Mr. Sydney H. Moore. When it is remembered that the boys range from 10 to 18 years, the difficulty of the speaker can be estimated, but we are sure, not only that the boys would listen with interest to these talks, but also that they and their school would be the better for the listening.

The vogue of the children's address has resulted in the affliction of many an outrage on patient congregations. Too often has the preacher entertained adults with ideas and language altogether outside a child's range. Talking to children is a difficult art, and only here and there is a minister really successful in it : too many of them cannot forget the " grown-up " audience, and that is fatal. In the main, the Rev. W. Silver's *Turn Out the Dark* (Indep. Press, 2s. 6d.) strikes us as being much above the average of the books of " talks to children " that pour forth continually. Some of the stories could scarcely be improved, and Mr. Silver never becomes cheap or careless.

Dr. Archibald Alexander has a happy knack of telling stories, as *Sparrows in the Organ* (Allenson, 3s. 6d.) shows. Seizing an incident, he places it in the foreground of the picture, and with a few deft strokes of the brush makes the canvas both attractive and instructive.

Many of the papers in Dean Inge's *Assessments and Anticipations* (Cassell, 7s. 6d.) have already appeared in periodicals. Two are " personal " (extremely interesting), nine " religious " (very wise and thought-provoking), three " political " (topical and sometimes cheap) ; eleven are " prognostications " (useful to pass an idle moment), and six " social "

(both entertaining and sound). Again we marvel at the amalgam that makes up the Dean. Some of these essays are among the best of their kind, but then the Dean lets himself speak of " the mud which they are pleased to call their minds " or describe Bolshevik Russia as " the most complete hell upon earth that the world has ever seen," which may be true, but would not be exactly easy to prove. There are some misprints, and surely the Dean of St. Paul's might have been expected to know the month in which Parliament for the second time rejected the Revised Prayer Book.

We know no pacifist more passionate in pleading and more logical in argument than the Rev. Leyton Richards, and yet we have to confess that *The Christian's Alternative to War* (S.C.M., 4s. and 2s. 6d.) left us strangely cold, even though we go at least 90 per cent. of the way with its writer. What the explanation is we cannot discover : possibly it is because Mr. Richards's pen is not so mighty as his speech ; possibly it is that "war-argument weariness " which we share with the rest of men, and which is so dangerous a phenomenon of our times. Mr. Richards is right to emphasize the fact that it is to Christians we must look for the solution of the problem and to suggest the lead they should give and the sacrifices they should be prepared to make. Those who have never felt the challenge of the pacifist position should ponder this book.

It is impossible to summarize Miss Winifred Holtby's *Eutychus,* one of the liveliest of the many lively volumes that have appeared in the " To-day and To-morrow " series (Kegan Paul, 2s. 6d.), three volumes of which lie before us. It deals with " The Future of the Pulpit," and is in the form of a dialogue between A Young Man about Bloomsbury, Archbishop Fénelon, and Mr. Eutychus, a Common Man; every preacher could learn something from it. Dr. R. G. Gordon's *Autolycus* or " The Future of Miscreant Youth " contains useful suggestions for the treatment of the youthful delinquent, albeit with some straining after smartness. One is rather inclined to ask what Dr. Arthur Shadwell is doing in this galley, for his *Typhoeus* or " The Future of Socialism " is a much graver production than we expect in this series. And, indeed, it is not until we come to p. 105 that he begins to discuss the future at all, the previous chapters setting forth the author's well-known views of Socialism, its history and its aims.

A book that can be recommended for enjoyable arm-chair reading is the veteran Prof. J. H. Muirhead's *The Use of Philosophy* (Allen & Unwin, 7s. 6d.), which contains twelve addresses delivered in California on all manner of subjects, and not merely on philosophy, strictly so-called. Prof. Muirhead has a delightful way of talking : happy the audiences who listened to him.

The student of politics could learn much from Mr. W. B. Munro's *The Invisible Government* (Macmillan, 7s. 6d.), six lectures delivered at Cornell University and Pomona College. Though the lecturer has the United States only in mind, yet what he has to say on such subjects as " The Law of the Pendulum " and " Government by Propaganda " is capable of much wider application.

Mr. Wm. H. Wickwar's *The Struggle for the Freedom of the Press,* 1819-1832 (Allen & Unwin, 16s.), is a piece of London University research work, useful and the result of much industry, but capable of better arrangement. Mr. Wickwar has chosen critical years for his study, and familiar figures like Brougham, Cobbett, Paine, and Place, flit across his pages. Not to these, however, must the palm for courageous witness for freedom be given, but to Richard Carlile, who, in Prof. G. M. Trevelyan's words, " suffered and achieved more for the Liberty of the Press than any other

Englishman of the nineteenth century." The freedom of the Press is one of the many parts of our heritage we do not value because we have forgotten the price paid for it: of that price Mr. Wickwar's study serves to remind us.

The centenary of Catholic Emancipation has stimulated Mr. Denis Gwynn to publish two volumes, *The Struggle for Catholic Emancipation* and *A Hundred Years of Catholic Emancipation, 1829-1929* (Longmans, 10s. 6d. each) It is remarkable that no history of the fight for emancipation has been written, especially when we remember its important effect on English politics. Mr. Gwynn has supplied the want in a clear and compact volume. Even more valuable, however, is the second book (misprint, p. xxvi), which resolves itself into a history of the growth and progress of Roman Catholicism during the last hundred years. Both books are illustrated, and Mr. Gwynn is to be congratulated on seizing an opportunity and filling a glaring gap in the historian's equipment.

The third Halley Stewart Lecture, delivered by Prof. Gilbert Murray, is now published under the title, *The Ordeal of This Generation: The War, The League and The Future* (Allen & Unwin, 4s. 6d.). Classical scholar, publicist, statesman, no man is better qualified to be a "guardian" of the nation than Prof. Murray, and it is a standing disgrace that he is not in the House of Commons, where his wide learning and sound judgment would be of great value. His experience at Geneva has fitted him to speak with peculiar authority in these lectures, where he describes the coming of war, the formation of the League, and the attitude of the peoples to it. Our task in this generation is to build a new international order, and a supreme need at the moment is that of intellectual co-operation.

It is only when one asks one's self what really happened at a particular time in our lives that one realizes how difficult it is to remember accurately and describe truly. How many men, *e.g.*, could say what woman's dress looked like in 1905, 1915, and 1925. Mrs. C. S. Peel has therefore done good service by her chatty and well-illustrated account of *How We Lived Then* (Bodley Head, 15s.), which she calls "A Sketch of Social and Domestic Life in England during the War." The book is documented by means of comparative budgets, menus, etc., which will become of increasing value to students as the years pass.

Mr. R. E. Hose's *Prohibition or Control?* (Longmans, 10s. 6d.) is an account—an *ex parte* account, we fancy—of the experience of Canada in the control of the sale of intoxicants from 1921 to 1927. It is claimed that this policy of dealing with the drink problem is much more satisfactory than prohibition as seen in the United States.

Freemasons will be glad to have the ideals of their Fraternity stated as clearly as they are in the Rev. Joseph Johnson's *Freemasonry: Its Vision and Call* (Masonic Record, 5s.) and non-Masons will be glad to learn something about a mysterious but powerful brotherhood, which, in Mr. Johnson's words, "makes for purity of mind and heart, for generosity of disposition, and transparency of character."

The Rev. W. L. Duren's *Francis Asbury* (Macmillan, 12s. 6d.) is a disappointing book, written in a stilted style which makes even Asbury's thrilling life-story seem dull and commonplace. The arrangement, too, leaves much to be desired, but the Preface contains a useful biographical and historical outline.

*Representative Men of the Scottish Church* (Clark, 5s.), in "The Scottish Layman's Library" is a posthumous volume, the work of Dr.

Donald Macmillan. It describes the lives of twelve men, beginning with Columba. The 19th century, with six—Edward Irving, Thomas Chalmers, Norman Macleod, A. B. Davidson, George Matheson, and F. W. Robertson (a strange inclusion)—surely gets more than its share.

Mr. Hector Waylen's *An Apostle of Healing* (Stockwell, 2s. 6d.), is an account of the life and work of Richard Howton, " the Derbyshire Giant," a 19-stone pastor who died in 1927, having carried on a remarkable ministry of preaching and healing in Glossop for thirty years. When every possible discount has been made, a story of this kind testifies to the power of simple faith and fervent prayer, and makes us realize what might be accomplished by the Church did all Christians live up to their profession.

In *The Life of Sam Pollard of China* (Seely Service, 6s.), Mr. Walter Pollard tells of his father's twenty-eight years' service in the Chinese interior. Mr. Pollard died in harness in 1915, and it is good to read of the faith and courage with which he met hardships and discouragements. He was a modern apostle, in journeys and perils oft, sustained through many adventures by his trust in Him in Whom he had believed.

Opposition to the Anglo-Catholic movement has by no means exhausted the energies of Bishop Knox, who finds another outlet in his *John Bunyan in relation to His Times* (Longmans, 3s. 6d.). It is a pity the book does not confine itself to Bunyan, for what the Bishop has to say about him is helpful and suggestive. The first chapters, however, deal with religion in England from Elizabeth's accession to the Commonwealth, and, though the Bishop is conspicuously fair throughout, there are a good many slips and some mistakes, of which two occur in this sentence about the early Independents: " Their propagators, Burrow, Greenwood, and Penry (known as Martin Marprelate) were sentenced to death."

Of the many publications produced by the Bunyan tercentenary not one will be more useful than Mr. J. B. Wharey's *The Pilgrim's Progress* (Clarendon Press, 21s.). Mr. Wharey thus describes his aim—" to write the history of the editions of the *Pilgrim's Progress* that were issued in England from 1678 to 1688, and to discover as far as may be possible their relative textual value." After a careful investigation Mr. Wharey makes the third edition the basic text of the First Part, printing that edition, and indicating every departure from it. The text used for the Second Part is that of Dr. John Brown in the " Cambridge English Classics " (1907), which was based on a second edition copy dated 1686. Bibliographers and students of textual criticism will find this volume full of interest.

Mr. R. Brimley Johnson has added a selection of the *Letters of Percy Bysshe Shelley* (Bodley Head, 6s.) to uniform volumes of selections from the letters of Sterne, Steele, and Burns. He contributes an interesting Introduction.

Mr. G. Bernard Shaw has devoted his Nobel Prize to the encouragement of cultural intercourse between Sweden and Great Britain. The first publication of the resulting " Anglo-Swedish Literary Foundation " is *Easter* (Cape, 7s. 6d.), the translation of four of Strindberg's plays—" Easter," " The Dance of Death," " The Ghost Sonata," and " The Dream Play." Englishmen who saw Strindberg's " The Father " last year were able to get a fair idea of the power of the Swedish dramatist.

They will find the same characteristics in these four plays, chosen from the fifty-five in which Strindberg portrays in some measure his own bitter experiences, summed up, to quote Prof. J. G. Robertson's "Introduction," in "matrimonial misery, poverty, religious doubts, and terrible mental crises, leading ultimately to acute persecution-mania." Strindberg's view of life may be expressed in the words of two of his characters: "Every joy in life must be paid for with twice its equivalent in sorrow"; "In the midst of happiness grows the seed of unhappiness."

Our readers have already had a glimpse of the studies to which Mr. H. M. Paull gives his leisure, and they will open his *Literary Ethics* (Thornton Butterworth, 15s.) with pleasurable anticipation. Mr. Paull discusses all kinds of literary crimes and misdemeanours in this "study of the growth of the literary conscience." He has to talk about unpleasant people like forgers, plagiarizers, and men who buy and preach (or sometimes preach without buying!) other people's sermons. A wide range of illustration and anecdote serves to make an unusual and informing book.

The publication of Olive Schreiner's *Undine* (Benn, 7s. 6d.) surely gives rise to one of these points of literary conscience. Olive Schreiner wrote this book in her 'teens: she thought it had been destroyed: certainly she made no effort to print it. Is it right that others should do so, and fair to her reputation? *Undine* contains chapters of striking intensity and power, but it was evidently unfinished, for the last chapters do not altogether cohere with the rest, nor do they finish off the story well. But the rest of the book is a remarkable production for a young girl: the picture of the effect of old-time theology on the mind of a sensitive child affords food for much thought.

*Who's Who,* 1929 (Black, 45s.), as usual affords a measure of entertainment as we turn its pages. We note, for example, that Mr. Osbert Sitwell gives his recreations as "Sensitive Dentine, regretting the Bourbons, Repartee, and Tu quoque." Sacheverell, who was born "towards 1900," left Balliol "owing to continued success of Gilbert and Sullivan season at Oxford," and is "mainly self-educated," as his "recreations" suggest; they are "model aeroplanes, *plats regionaux,* improvisation, the bull ring," while Edith, who hides her age in Victorian fashion, "in early youth took an intense dislike to simplicity, morris-dancing, a sense of humour, and every kind of sport except reviewer-baiting, and has continued these distastes ever since." Of course, not all the 32,000 biographies are on these lines. The volume has 68 pages more than last year.

EDITOR.

Mr. E. E. Kellett is a delightful enthusiast and withal a sound critic and a deeply-read student of history. The writer has heard Mrs. Kellett playfully regret the day when her husband took up the study of Hebrew, but none of the readers of *A Short History of the Jews* (Routledge, 7s. 6d.) will echo that regret. We have seldom—in fact, never—come across a short and simple book which so thoroughly and efficiently illustrated competent and sound handling of the sources. And this is the Achilles' heel of many writers on the *O.T.,* who pick and choose their evidence rather to fit their own predilections than according to strict critical method. A further strong point is the author's frequent correct use of historical analogy, another double-edged weapon in the hands of the tyro.

Mr. C. C. Keet has in *A Liturgical Study of the Psalter* (Allen and Unwin, 10s. 6d.) produced a valuable discussion of the origin of the Hebrew

hymn-book. His work is largely an explanation of the theories propounded by S. Mowinckel in his *Psalmenstudien* and by H. Gunkel in his great commentary, which lay stress on the importance of the liturgical use of these hymns in the actual temple ritual of the post-exile, and is thus all in line with the best recent work on this period, a period, as we now know, *not* of legalist retrogression, but of steady pietist development. Mr. Keet ascribes a more complicated and extensive ritual to the temple of Ezra's day than the sources seem to us to warrant. But he is undoubtedly right in recognizing that " the lack of fixity in the psalmic text " is evidence of " a life which was gradually being illumined by a more and more spiritual conception of God and His purposes for men." This book builds firmly on the ground opened for us by Robertson Smith's famous chapter in *OTJC,* and is specially valuable in view of the interest lately shown in this country in the rather new methods employed by the two Continental scholars mentioned.

Dr. C. C. Torrey, the well-known Yale professor and author of *Ezra Studies,* returns to the charge in *The Second Isaiah* (Clark, 15s.). He would make *Isa.* 34—66 a collection of 27 poems by a single author " who wrote in Palestine, presumably in Jerusalem, near the end of the 5th century B.C." This verdict, of course, is directly counter to recent tendencies, which hold that 40—55 are the work of a Jewish writer in *Babylonia* a century earlier. Prof. Torrey's opinion will only be rejected airily by those who have given insufficient attention to the extra-Biblical and especially the inscriptional evidence for the post-exilic period. But whatever may be the result of more careful reflection and comparison we are obliged to admit that the excision of the references to Cyrus seems to us extremely arbitrary and that the surely obvious close connexion of Isaiah 40—55 with the P editors' work and aims seems difficult to square with a Palestinian provenance for these sections.

The Dean of Canterbury writes a foreword to Mr. A. F. Taylor's *Meditations in Ecclesiasticus* (Clarke, 6s.), which is homiletic rather than exegetical in the strict sense.

Archdeacon Stacy Waddy knows his Palestine as a good missionary and Bible-lover should. Many will gather interesting hints towards the interpretation of the Psalms from his *Homes of the Psalms* (S.P.C.K., 6s.), a book originally inspired by long converse in the Holy Land with Dr. John Peters, and matured by continued travel and residence amid the actual sites.

We are indebted to Sir E. A. Wallis Budge for editing and translating *The Monks of Kublai Khan* (R.T.S., 12s. 6d.). The records of the Nestorian Church have only come down to us in fragmentary form. But it is familiar that this form of Christian belief maintained its organization in Mesopotamia throughout the Middle Ages and has left us a considerable amount of written material in the Syriac language, including not only theological writings, but also chronicles like the famous work of Bar Hebraeus. The present document recounts the adventures of Sawma, a Chinese monk, and Mark, a native Khorasan in the N.E. of Persia, who both held high office in this community.

Until modern times most of our knowledge of the great Kublai Khan, the Tartar ruler of Asia in the 13th century, was derived from the Venetian, Marco Polo. Shakespeare's Benedick knew vaguely of Nestorian potentates connected with a mighty Tartar kingdom in C. Asia. He begs to be sent to fetch " the length of Prester John's foot, or a hair of the Grand Cham's beard," and we know how Coleridge's poem on the same monarch

was interrupted by the untimely knock of a tradesman,

> In Xanadu did Kublai Khan
> A stately pleasure dome decree;

but it is only now that the work of orientalists is digging up for us the contemporary evidence, as in this history of two Eastern scholars, one of whom travelled extensively in Europe, and both of whom could speak and write Chinese and Persian as well as the language of their own Church.

J. P. NAISH.

In *Pre-existence and Re-incarnation* (Allen and Unwin, 6s.) Mr. Wincenty Lutoslawski seems himself to be aware that while his arguments may be expected to strengthen the faith of those who are already disposed to believe in pre-existence, they will carry no conviction to the minds of opponents. " A subjective but absolute certainty that one has lived many times on earth in human shape is a psychological fact which—for those who have experienced it—is infallible knowledge." The usual arguments are presented, but the difficulties are not fairly faced. The doctrine is attributed to a wider range of thinkers and writers than is usually supposed, but with a discouraging lack of exact references capable of verification. The most interesting part of the book is an account of Polish Messianism as integral to the doctrine of pre-existence. National consciousness is presented as the final stage in the quest of truth. This is somewhat dangerous teaching for the modern world, in spite of the safeguards contemplated by the author. There is a line missing on p. 49.

E. J. PRICE.

A very helpful book on its subject is the Rev. S. C. Lowry's *The Spirit of Christ* (Williams and Norgate, 3s. 6d.). Written from apparently the Liberal Evangelical view, it is a clear and persuasive account of New Testament teaching. The second half of the book tells of ways of acquiring the Spirit of Christ. It has a warmth of spiritual feeling, and of appreciation of the sacramental and the mystical ways of the soul's true life in Christ, which will be valuable to the reader; and Mr. Lowry knows how to illustrate his points. It is not an ambitious book, but it is the work of a cultivated and spiritual mind, and it gets home.

Miss Dora Marsden's *The Definition of the Godhead* (Egoist Press, 21s.), in which she puts forward solutions and re-interpretations of " all the great issues of mankind's cultural history," is very expensive. But the labour spent on it must have been immense, and Miss Marsden is courageous almost to a fault. I do not like to say a discouraging word, but the obvious fact is that Miss Marsden greatly overstrains her abilities. If she would be content to try something of a more moderate compass, she would do much better work.

A. T. S. JAMES.

Dr. Leon Roth's *Spinoza* and Prof. H. Wildon Carr's *Leibniz* (Benn, 12s. 6d. each) are the first of a new series of " Leaders of Philosophy "; if the series maintains the level set it by its pioneers it will be very welcome and useful.

Dr. Roth writes on Spinoza with great sympathy and understanding. He quotes freely from Spinoza's own writings and is more expository than critical. At the same time he enables the reader to form a very sound idea of Spinoza's philosophy in its development and in its relation to contemporary thought. The last section on Spinoza's place in history is particularly well done and very illuminating.

Those who know Professor Wildon Carr's previous work will be prepared for his very competent study of Leibniz. The first part of it deals with the philosopher's life and times, and in particular with the intellectual

world of the seventeenth century. Then follow ten chapters in exposition of Leibniz's doctrine, and a third part, consisting of four chapters, in which his influence on the development of philosophy is carefully estimated. The book is likely to supersede all others on the subject and helps to justify the high position Leibniz held in the judgment of his contemporaries.

Dr. A. R. Uren's *Recent Religious Psychology* (Clark, 10s. 6d.) is a very full and useful exposition of certain well-known American writers on the psychology of religion. He deals pretty exhaustively with Starbuck, Coe, James, Pratt, Ames, Stratton and Leuba, and those who wish for a brief historical introduction to the study will find his book both helpful and interesting. It has, however, the defects of its qualities, and beginners in the subject may be in some danger of being misled by confining their studies to the work which has been done in America. This has some serious limitations and needs to be supplemented by a good deal which has been written on the subject both in Germany and in this country. At the same time Dr. Uren's treatment of the various authors who come under his purview is as fair and critical as it is full, and students of the subject generally will find his book well worth attention.

Mr. J. Pitts's *Psychology and Religion* (Kingsgate Press, 2s. 6d.) is much slighter and more definitely an introduction to the whole subject of the relations between religion and psychology. It is a brief, simple, but fairly complete and well-documented treatise, and for the limited purpose which it is intended to serve could hardly be improved upon. W. B. Selbie.

The object of Mr. P. M. Symonds's *The Nature of Conduct* (Macmillan, 8s.) is to help those engaged in the work of education by applying the main principles of modern psychology to the problem of conduct in such a way as to expose prevalent misconceptions, and to make a constructive statement as to its nature. Conduct, defined as the more or less permanent disposition which involves the whole individual, should be the main objective of education. Mr. Symonds contends that it is not a mystery, but something which should be clearly defined, and planned for in advance by habitual practical application of certain rules. His extracts from a wide range of conduct codes are illuminating. Their inadequacies show the difficulty of forming the ideal code—a difficulty which the author tends to minimize. The student of psychology will be familiar with some form of the main arguments of the book. Its value for the general reader is increased by careful explanations and apt verbal illustrations of the technical terms employed, and by certain practical suggestions. There are chapters on pathology, and on the influence of climatic and economic conditions, as well as a physiological introduction which would be improved by the addition of simple diagrams. M. Sowby.

Miss Agnes Laurie-Walker's *The Fringes of Her Gown* (Heffer, 3s. 6d.) is a very attractive collection of poems. Some of the poems are inspired by American-Indian tales; others come avowedly from the Persian. We found most interesting of all its simple poems of human love and the somewhat sad and sombre poems of devotion which form the last section of this lovely little book. Sydney Cave.

## NEW EDITIONS AND REPRINTS.

G. A. Barton. *The Religion of Israel.* Oxford Press. 10s. 6d. Second edition of an excellent handbook, which rightly emphasizes the post-exile. Weaker in the later chapters, which rely too much on Breasted, and do not make sufficient use of the writings of Moore, Bevan, and Bousset.

W. R. Inge. *The Philosophy of Plotinus.* Longmans. 2 vols. 21s. Third edition, revised, of the Gifford Lectures, 1917-18.

T. G. Soares. *Religious Education.* Chicago and Cambridge University Presses. 12s. 6d. Second printing of Earl Lectures.

W. F. Moulton. *The Old World and the New Faith.* Sharp. 4s. Revised edition of a work published in 1896.

Gilbert Murray. *The Oresteia.* Allen & Unwin. 7s. 6d. The translations of "The Agamemnon," "The Choëphoroe," and "The Eumenides" gathered into one volume. The translation and notes have been revised, and there is a long new introduction.

*The Koran* (Palmer's translation.) Oxford Press. 2s. World's Classics.

B. H. Streeter. *Moral Adventure.* S.C.M. 2s. 6d. Reprinted from *Adventure.*

Graham Wallas. *Human Nature in Politics*; Charlotte Charke. *A Narrative of the Life of Mrs. Charlotte Charke*; G. S. Street. *The Ghosts of Piccadilly.* Constable's Miscellany. 3s. 6d. each.

Rudolf Otto. *The Idea of the Holy.* Oxford Press. 7s. 6d. Translated by J. W. Harvey. Fifth imprint, revised, with additions.

Joan Beauchamp. *Poems of Revolt.* Douglas. 4s. The third printing of this "Twentieth Century Anthology."

C. W. Valentine. *The New Psychology of the Unconscious.* Christophers. 4s. 6d. A revised ed., with a new title, of a book first published in 1921.

## ALSO RECEIVED.

O. S. Davis. *The Credentials of the Church.* Macmillan. 5s. 6d. Lectures by the Moderator of the National Council of Congregational Churches, U.S.A.

L. Woolley. *The Excavations at Ur and the Hebrew Records.* Allen & Unwin. 2s. & 1s. Davis Memorial Lecture.

J. R. Coates. *The Coming of the Church.* S.C.M. 3s. Lectures on the *N.T.* delivered to missionaries in China.

*Youth and the Church.* Pilgrim Press. 2s. 6d. This Report of the "Youth Commission" of the Stockholm Conference is edited by Mr. Basil Mathews, Miss Lucy Gardner, and Dr. Erich Stange.

P. I. Painter. *Christ and the World of To-day.* Pilgrim Press. 2s. 6d. The first of three volumes of "Lesson-studies for young people."

M. Strode-Jackson. *Life and Legends of Apostles and Evangelists.* R.T.S. 6s.

Viscount Sandon. *England at Worship.* Hopkinson. 5s. Discusses the situation caused by the rejection of the Revised Prayer Book.

J M. Harden. *The Anaphoras of the Ethiopic Liturgy.* S.P.C.K. 7s. 6d. Translations of Christian Literature. Series III.

R. Ambrose Reeves. *A Quiet Room.* S.C.M. 3s. A Book of Prayers and Offices.

John Adams. *The Hebrew Prophets and Their Message for To-day.* Clark. 5s. Scottish Layman's Library.

A. Gordon James. *The Unseen Reality.* Sharp. 1s. Seven Studies in *Hebrews.*

Andrew Miller. *The Last Five Centuries of Church History.* Pickering. 7s. 6d.

R. W. Barstow. *Getting Acquainted with God.* Macmillan. 4s. 6d.

E. W. Moore. *The Continuing City.* R.T.S. 1s.

I. A. M. Pocock. *The Adventure of the Great Quest.* R.T.S. 6d.

R. C. Gillie. *The Gospel for the Modern Mind*; John Bevan, *The Garden before the Cross*; W. J. Coates, *The Angel of His Presence.* Stockwell. 2s. 6d. each.

*The Wide Horizon.* National Adult School Union. 2s. 6d. and 1s. 6d. The Handbook for 1929, again very helpful.

E. SHILLITO. *The Purpose of God in the Life of the World.* S.C.M. 2s. 6d. Report of the Liverpool Students' Conference.

A. R. MACKENZIE. *Church and Missions in Manchuria.* World Dominion Press. 2s. 6d.

E. H. HAYES. *Yarns on Christian Pioneers; More Yarns on Social Pioneers.* Teachers and Taught. 1s. each.

R. B. MOWAT. *A History of Europe,* 476-1925. Benn. 6d.

C. M. WILSON. *Lovingheart.* Independent Press. 6d. At a time when there is a revival of the religious drama, churches are anxiously looking for guidance in regard to plays. This modern mystery play, specially suitable for Christmas, may be unreservedly commended. Full particulars about production, *etc.,* are given.

## PERIODICAL PUBLICATIONS.

**The Holborn** (January). The Rev. J. Fisher writes on " Bunyan as Literary Artist," the Rev. J. M. Gunson on " Palestinian Civilization in Patriarchal Times," and the Rev. C. P. Groves on " The Jerusalem Meeting." The Rev. E. Richards gives an account of a voyage in a coolie emigrant ship, the Rev. W. J. Tristram has a critical review of Dr. J. W. Graham's *The Divinity in Man,* and there is an article on " Class-Consciousness " which deserves study. The Editor's Notes deal with Duhm and Zahn.

**The Hibbert** (January). An excellent number, more " practical " and not so overwhelmingly philosophical as sometimes. Miss Rathbone, on " Has Katherine Mayo Slandered ' Mother India ' ? " gives the answer in the negative: Dr. J. W. Graham's visit to India leads him to propound " A Religion for the Educated Indian " which emphasizes " the indwelling God, Jesus Christ on his human side, and strong application to conduct—as the material for missionary effort among the upper classes of India." Professor W. K. Stewart's subject is " Christianity as Paradox." Dr. G. J. Kullmann gives " An Example of Paradox in Worship " in an informing account of " An Orthodox Russian in the Presence of God." Two articles on astronomy are Mr. Marvin's " The Human Value of the New Astronomy " and Mr. E. J. Webb's " An Ancient Astronomer Speaks (Cleomedes). The Editor writes on " The Ethics of Leisure," Mr. W. S. Hamilton on " The Ethics of Investment," and Mr. H. P. Vowles in " Labour: A Manifestation of the Devil " replies to Mr. Lethaby. Prof. Clarke, of Capetown, contrasts the Dominions' with the English way of regarding a man: the Dominions ask " What standard have you arrived at? " not " By what scholastic route have you travelled? "—the Preparatory and Public School route being as yet the only one for the English Governing Class. Dr. Moffatt surveys theological literature.

**The London Quarterly Review** (January). N.T. students will value Dr. V. Taylor's " Professor Windisch and the Fourth Gospel," and the Rev. W. F. Howard's " Foreign Books on the New Testament." Interesting historical articles are the Editor's " John Wesley in Training " and the Rev. G. D. Henderson's " A Scottish Diary of the Seventeenth Century." The Rev. L. D. Weatherhead writes on " Browning and Man's Final Destiny," and Dr. F. Ballard on " Where Are the Dead? "

**The Baptist Quarterly** (January). Principal Wheeler Robinson writes on " John Smyth and the Freedom of Faith," and Mr. B. L. Manning's paper on " Our Inheritance in Faith and Practice " is reprinted. Very interesting contributions are made by the Rev. H. H. Rowley (" Chinese Dilemmas ") and the Rev. E. A. Payne (" Christ in Russia ").

**The Modern Churchman** (Dec.-Feb.). The Bishop of Birmingham writes on " The Uniformity of Nature and the Freedom of Man," and the Rev. A. Fawkes on " The Action Français " and " The Coup d'Etat in the Church." The Rev. J. C. Hardwick, who is in charge of the journal during Dr. Major's absence in New Zealand, gives us some interesting " Reflections of a Country Clergyman." Dr. Valentine's " The Modern Churchman and the Free Churchman "

seems to suggest (we ourselves see no indication of it) that many Free Church ministers are waiting the opportunity to follow him into the Anglican fold. Clergy would do well to read Mr. A. Wyatt Tilby's " A Layman Looks at the Church " and the Rev. J. S. Bezzant's " The Modernist Layman and the Church."

**The Church Quarterly Review** (January). Professor Nicholai Arseniew writes on " Our Redemption," Professor Claude Jenkins on " Sudbury's London Register " (Simon Thebaud of Sudbury was Bishop of London from 1361 to 1375, when he became Archbishop of Canterbury). Dr. F. R. Montgomery Hitchcock argues that St. Paul's malady was scurvy. The Rev. E. Clapton's subject is " Coverdale and the Psalter," and Dr. Oesterley discusses Dr. R. H. Kennett's *Old Testament Essays*. If an Editor must be nasty, at any rate he need not be gratuitously so, as is Canon Maynard Smith in reviewing Dr. Elliott Binns's *The Evangelical Movement in the English Church*. He says the Low Churchmen will throw in their lot with the Modernists, and " Modernism will provide them with up-to-date talk, make few demands on life, and insist on no inconvenient duties."

**The Expository Times** (Dec.-Feb.). Extremely interesting sketches of Wilfred Monod and Bishop Gore are contributed by Mons. A. N. Bertrand and Dr. J. K. Mozley. Canon Battersby Harford continues his studies of " Altars and Sanctuaries in the Old Testament." Dr. Leckie discusses M'Leod Campbell's *The Nature of the Atonement*, and Dr. R. S. Franks Ritschl's *Justification and Reconciliation*.

**The Bulletin of the John Rylands Library** (January). The Editor gives himself more than his usual modest allowance of space, contributing papers on " The Art of Reading " and " Culture, Commerce, and Industry in Manchester." There is a valuable hand-list of the English MSS. in the Library, and among other contributions are Dr. Peake's " Paul and the Jewish Christians," Prof. Conway's " Octavian and Augustus," and Dr. Rendel Harris's " The Origin of the Cult of Hermes."

**The Friends' Quarterly Examiner** (1st Month). There are two papers on education, Dr. E. Vipont Brown's lively if unconvincing " Quakerism and Education," and Prof. Godfrey Thomson's " Heredity and Education." Very readable are Mrs. Holdsworth's diary, " A Third Journey to Australasia " and Mrs. Robinson's " Within Living Memory." Mr. C. R. Buxton's " What is the Subject of Milton's *Paradise Lost* ? " is a chapter from a forthcoming book.

**The International Review of Missions** (January). The Editor's Missionary Survey for 1928 is followed by Canon Raven's " The Teaching Method of Jesus and That of To-day." Dr. Macnicol's " A Christian Looks at India " is extremely valuable, and the Rev. W. H. Murray Walton's " The Secular Press as an Evangelistic Agency " has its message at home as well as abroad. Dr. C. Frimodt-Möller discusses " Medical Missions and the Indigenous Churches," and there are useful accounts of Roman Catholic and Protestant Missions in different continents.

**World Dominion** (January). This journal pursues the policy outlined by the Rev. Roland Allen in the article above, illustrating it from every part of the mission field. We know of no more informing missionary journal.

**The British Journal of Inebriety** (January). The articles are " Alcohol and Drug Addiction in Relation to Mental Disorder " by Dr. H. J. Norman, " The Influence of Taxation on the Alcoholism shown by Various Social and Occupational Classes " by Dr. H. M. Vernon," " The Alcohol Question Before the League of Nations " by Dr. R. Hercod, and " Cocktails and their Effect " by Professor W. E. Dixon.

**The Review of the Churches** (January). The Editor discusses various Conferences and Reunion Movements, attacks some modern evangelists and reviews some important books. The four articles on " Religion and Education " we found disappointing, but the Earl of Lytton's " India Seen and India Served " is valuable. There is an address on World Peace by the Chief Rabbi, and article-reviews by Sir Oliver Lodge and Mr. Basil Mathews.

**The Evangelical Quarterly** (January). This is a new " theological review, international in scope and outlook, in defence of the historic Christian faith." Its home is Edinburgh, its editors Drs. J. R. Mackay and Donald Maclean, its publishers in England J. Clarke & Co., and its price 2s. 6d. The prospectus, the articles, and the reviews, all show that the journal is decidedly " fundamentalist " in outlook: many of the names we usually associate with the *Princeton Theological Review* are on its list of promised contributors. It will be interesting to see if a quarterly of this kind can make its way.

**The Controversialist** (February, 1s.). The aim of this new journal is " to assist the community to explore, with the object of getting at the truth, in the various cardinal subjects of controversy—sociology, civics, ethics, politics, religion, science, philosophy—by presenting the salient diverse doctrines and views with which these controversial subjects have come to be invested." We can see that a magazine with this aim may serve a useful function, but we hope it will not be written in the style of the sentence just quoted. The subjects chosen for discussion in the first number are prohibition, birth-control, gambling, communism, and " science versus religion."

**The Yale Review** (Winter). A very interesting number. Mr. St. John Ervine writes on G. B. S., and the Editor on " Arnold Bennett of the Five Towns." There are articles about the Presidential Election and the new President's task, and a very valuable account of the Mass Educational Movement in China, by Mr. Y. C. James Yen, its originator. Miss Repplier is sparkling as usual in " The Town and The Suburb " ; Dean Sperry writes discursively on " Art, Science and the Good Life "; and Miss Marjorie Nicholson, under the title of " The Real Scholar Gipsy," tells the story of Van Helmont.

**The Harvard Theological Review** (Oct. and Jan.). The October number is an issue of 200 pp. entirely devoted to " The Cæsarean Text of the Gospel of Mark," the writers being Prof. Kirsopp Lake and Robert P. Blake and Miss Silva New. Prof. Blake also takes most of the January issue for textual matters, his contributions dealing with " The Athos Codex of the Georgian Old Testament " and " The Georgian Text of Fourth Esdras " from the Athos MS. Prof. J. T. Addison writes an informing article on "Ahmadiya Movement and Its Western Propaganda."

**The Princeton Theological Review** (October). Dr. Allis has a long article on " The Alleged Aramaic Origin of the Fourth Gospel," and this is balanced by Mr. C. E. Macartney's 45-page contribution on Bunyan. Prof. Mitchell writes on " The Face," Mr. Geerhardus Vos on " Jeremiah's Plaint and Its Answer," and Mr. A. J. Wilson, who also discusses the fish that swallowed Jonah, on " What Charles Darwin Really Found."

**The Review and Expositor** (Bapt., Louisville, Kentucky, January). The three main articles are Dr. C. S. Gardner's " The Relation of the Individual to Society," Dr. C. H. Nash's " The Thrice-Born of the Spiritual Kingdom," and the Rev. H. J. Flowers's " Election in Jesus Christ "—a study of *Eph.* I $^{3-4}$.

**Anglican Theological Review** (Jan.). Prof. B. W. Bacon begins an examination of " Pauline Elements in the Fourth Gospel," Mr. DuBose Murphy writes on " The Lighter Side of Paul's Personality," and Dr. Foakes Jackson provides a useful reading course on " The Apostolic Age in Church History." Dr. L. Hodgson's subject is " Compromise, Tension, and Personality," and Mr. Fleming James's " Is there Pacifism in the *O.T.*? "